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NOTES ON CHINESE MEDIEVAL TRAVELLERS TO THE WEST.

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INTRODUCTION.

CHINESE literature, so vast in extent, contains very considerable accounts of the geography of Asia at different times, and of the peoples living formerly in that part of the ancient world. The greater part of these accounts of Asiatic peoples beyond China proper, is to be found in the histories of the various dynasties, which have up to the present time successively ruled in China. At the end of each of these dynastic histories, twenty-four in number, a chapter more or less extensive is found devoted to the foreign countries and peoples, who came in contact with the Chinese empire. They are generally termed 四夷 *sze-yi*, "the four kinds of barbarians" (in allusion to the four quarters of the globe). These notices were probably collected by Chinese envoys sent to those countries, or compiled from the reports of envoys or merchants of those countries coming to China. Almost all Chinese works treating of foreign countries, drew their accounts from these sources; and even the celebrated geographer and historian *Ma Tuan-lin*, who wrote under the Mongol dynasty, has for the greater part compiled his excellent work, the *Wen hien t'ung kao*, from the dynastic histories.

Another category of Chinese accounts of foreign countries, is drawn up in the form of narratives of journeys undertaken by Chinese. It seems the Chinese never travelled for pleasure, or visited distant countries for the purpose of enlarging the sphere of their ideas, as Europeans are accustomed to do. All the narratives of travel we meet in Chinese literature, owe their origin either to military expeditions, or official missions of the Chinese emperors, or they were written by Buddhist or other pilgrims, who visited India or other parts of Asia, famed for their sanctity. The number of such reports, written by Chinese travellers, on different parts of Asia beyond China is by no

means inconsiderable. They often contain very valuable accounts regarding the ancient geography of Asia; but it is not easy to lay them under contribution, in elucidating this subject in a European scientific sense. Generally it is difficult to search them out; for they do not exist as separate works, but lie concealed among the numerous volumes of the Chinese collections of reprints or *ts'ung shu*. A great part of these interesting ancient narratives of travels have been lost, and their existence in former times is only known by ancient catalogues or by the quotations of other Chinese authors.

In order that western science may profit by the study of these narratives it is necessary, not only that they be correctly translated, but these translations require a great number of explanations, without which they would still remain unintelligible to *savants* unacquainted with the Chinese language and the Chinese manner of viewing things, so different from our way of looking at the same.

I intend in the present papers, to give some translations of ancient Chinese accounts of travels to western Asia, and will try to explain them, as far as my knowledge and the means of reference at my disposal will permit. But I will confine my investigations solely to the period embraced by the 13th century, the period of the development, and the zenith of the power of the Mongols in Asia. It seems that at that time eastern Mongolia was connected with Persia and Russia by great highways through central Asia, passing through countries which, notwithstanding the spirit of enterprise and discovery of our present century, remain still (for a great part at least) as far as Europeans are concerned, as little known as the interior of Australia. The Chinese and Mongol writers record, that *Tchinguiz Khan* on his expedition to western Asia, in 1219, first established these roads, and had many difficulties in leading them through the inaccessible mountains, which in some places stopped the passage. It is further related, that *Tchinguiz Khan's* successor *Ogotai Khan* established on these roads military stations on a large scale. At that time considerable Mongol armies were sent repeatedly to the far west, overrunning western Asia, and the eastern part of Europe. Couriers passed hither and thither, as well as envoys from different western kingdoms; and even the kings themselves were often obliged to render homage in person to the great Khan, at his residence in the depths of Mongolia. We learn from the Russian annals, that three Russian grand-dukes were forced to undertake the long and painful journey to Caracorum, in order to obtain their investiture from the Great Khan. One of them, the *Grand-duke Yaroslau* died on his way home in 1246. We know no particulars regarding these journeys of Russian grand-dukes, but another sovereign of the

west, *Haiton*, the king of Little Armenia, has described his journey to the court of *Coujoue Khan* in 1246. About the same time, Pope Innocent despatched the Franciscan monk *Plano Carpini* to Caracorum, and some years later another Franciscan monk *Rubruquis* visited the court of the *Great Khan Mangou*. Descriptions of both journeys have come down to us. Finally the great traveller *Marco Polo* traversed central Asia towards the end of the 13th century, and left behind detailed accounts of the countries he visited, which have been for several centuries the subject of learned investigations and commentaries of distinguished orientalists.

Considering the rich material furnished by these European mediæval travellers in relation to the knowledge of the ancient geography of central Asia, and the detailed accounts on the same subject given by several Persian authors, contemporary with the rise of the Mongol empire,—it seems to me, that some notices about what the Chinese authors of the same period say regarding central and western Asia, will present some interest. Besides numerous statements relating to the above-mentioned countries, found scattered in the History of the Yüan (or Mongol) dynasty (元史), and other Chinese historical works treating of the Mongols, there exist three narratives of journeys to the far west, published during the Yüan dynasty, and these form the subject of the following pages. But before entering upon the examination of them, I may be allowed to say a few words, intended more for readers unacquainted with Chinese, on the translations of ancient Chinese historical and geographical documents into European languages.

I need not mention, that the Chinese language for an European mind is the most difficult in the world. It is generally believed in Europe, that this language is a very rich one (the number of characters being estimated at 80,000, of which the great Dictionary of Kanghi explains about 40,000), and that every conception is expressed by a separate character. This view is not correct. The number of characters we meet in Chinese books is limited; some estimate them at 5000 only, and most of the characters have numerous meanings, which depend upon their combination with other characters, upon the branch of science of which the book treats, and often also upon the time at which the book was written. The character 實 *shi* for instance means *really*, but in botanical works the *fruits of plants* are designated by this hieroglyph. For the understanding of Chinese books, it is therefore not sufficient to know the meaning of the single characters, but their position must be taken into consideration, as well as their combinations with other characters. In translating from the Chinese, the principal ques-

tion is the understanding of groups of words in their connection, or phrases, not of single words; for very often the single characters in a phrase lose completely their original meaning. In the dictionaries for example, you find 駙 *fu* to assist and 馬 *ma* horse. But 駙馬 is not "an assistant horse," but is used in Chinese historical writings always to designate the *son-in-law of the emperor*. Chinese literature is very rich in such combinations, and phrases formed by two or more characters; and the original meaning of the characters, in most of the cases, does not serve to explain the phrases. It is in vain then that you look for them in the dictionaries; the greater part, although often unknown to our European sinologues, have come down by tradition to the Chinese of the present day, and they are so familiarized with these terms, that they consider it superfluous to incorporate them in the dictionaries. A Chinese dictionary in a European language, with a good collection of phrases, is still a desideratum. At least all existing dictionaries are of no value to the reader as regards the Chinese historical style, and if he consults only Morrison's or other dictionaries, he runs the risk of committing the greatest mistakes.

In Chinese historical writings or narratives of journeys, one meets with a great many proper names. The Chinese in rendering names of countries or men, are obliged to represent every syllable of the name by a similar-sounding hieroglyph (it is known that all Chinese words are monosyllabic). As every hieroglyph has a meaning, it is sometimes difficult for a European scholar, translating without a native teacher, to distinguish whether the characters represent only sounds, or whether they must be translated. I will, further on, show how often European translators have committed errors of this kind.

Another difficulty for the European reader of Chinese books, arises from the complete ignorance of the Chinese of our system of punctuation. They have some characters which denote the end of a period, but they seldom make use of them; and generally one finds no break in a whole chapter; so that the reader must decide for himself where a point is to be supplied. An erroneous punctuation sometimes changes the sense of the whole period, or even the whole article.

Since the Catholic missionaries first became acquainted, some centuries ago, with China and its immense literary treasures, the learned world in Europe has been much taken up with the accounts of these missionaries and their translations of Chinese books. It has been found, that the Chinese historical works contain numerous statements about the people and countries of Asia and their histories, and notices of the early intercourse between China and the peoples of western Asia and even of Europe. We possess at present numerous translations from

the Chinese, designed to throw light on the ancient history and geography of Asia. The number however of sinologues engaged in this department of investigation is not very large, and I think when enumerating *Visdelou*, *Gaubil*, *Du Mailla*, *Deguignes*, *Klaproth*, *Rémusat*, *Stan. Julien*, *Pauthier*, *Father Hyacinth*, *Archimandrite Palladius*, and *Prof. Wassilyeff*, I have mentioned the most conspicuous amongst them. As regards the exactness of these translations, it seems to me they must be classed in two categories, one consisting of translations made with the assistance of Chinese scholars, or at least by sinologues who studied in China; and the other of translations published in Europe by self-taught sinologues, who never had the opportunity of consulting a native. The translations of *Hyacinth*, *Palladius* and *Wassilyeff* always render the exact sense as it is understood by erudite Chinese of the present day; but if one compares the translations of these Russian sinologues with those of *Rémusat*, *Klaproth*, &c., there will be often found a great divergence in their interpretation of the Chinese phraseology. *Klaproth* and *Father Hyacinth* hold, without doubt the first places amongst the orientalisks engaged in the investigation of the ancient history of central and eastern Asia. But, although the translations of *Hyacinth* are more numerous and more correct than those of *Klaproth*, I am far from assigning the former the first place; for *Klaproth* has rendered immense services by his critical researches into Chinese literature, and the comparison of the statements of the Chinese with the accounts given by western peoples;—whilst in *Hyacinth's* translations, one is struck with the complete absence of criticism. *Hyacinth* gives always a translation very true to the original, but it is very seldom he ventures upon a conclusion. He was well acquainted with Chinese history and geography, but only from a Chinese point of view. The material he furnished however is very precious, for his numerous translations are very correct and intelligible.

A great number of interesting articles, especially geographical, have been translated from Chinese works, by the well-known French orientalist *M. G. Pauthier*. He has devoted a great part of his life to the study of Chinese. Ten years ago *Pauthier* published his principal work, "*Le livre de Marco Polo*," full of the most interesting accounts, brought together from numerous mediæval authors, in order to confirm and elucidate the statements of the great traveller. Translations from Chinese books can be met with on almost every page, and in the introduction to the work the reader will find three long translations drawn from Chinese authors, and relating to the expedition of the Mongols to the west. *Pauthier* would have done better not to have included translations from the Chinese in his "*Marco Polo*;" for they have

diminished considerably the value of that work; his translations being for the most part in complete contradiction with the sense intended by the Chinese authors. Advancing such a grave accusation against a renowned sinologue, I feel obliged to produce some proof for the satisfaction of competent readers. Such evidence will serve also to illustrate the above explanation of the difficulties which occur to the student of Chinese in translating Chinese books, and especially historical and geographical articles.

Pauthier often commits errors in translating the names of official titles, ranks and offices. It is indeed frequently difficult to find an equivalent for these names in European languages; but it ought not to occur, as for instance with Pauthier, to translate 留守司 *Liu shou sze* as "Inspectorate of jail." In his Marco Polo, p. 224, note, the reader will find a translation from the *Yüan shi* about K'ai-p'ing fu, the second residence of Coubilai Khan. P. translates:—"En 1265, on y établit [à Khai-ping fou] une Direction des détenus (*Lieou ch'èu sse*)."^{*} Indeed in Morrison's dictionary you find:—*lew*="to detain," *show*="to guard," *sze*="to direct;" but the three characters together, as is known, mean a governorship in a capital, and have nothing to do with a jail.

In another case P. takes the Mongol title of governor for the name of a place. Compare his translation of Tchinguiz Khan's expedition to western Asia, l. c. CXIX: "Ils. [P. means Tchinguiz's army.] établirent leur quartier-général à Ta-lou-hoa-tcha." The phrase so translated is in the Chinese text 置達魯花赤監治之 and must be rendered:—"There (*i. e.* in the conquered country) *t'a-lu-hua-ch'i* were established to govern the country." The latter title occurs very often in the *Yüan shi* or History of the Mongol dynasty, and means a Mongol governor. The Chinese authors explain it by 掌印 *Chang-yin* (an officer, who keeps the seal). At the present day this Mongol word seems to be unknown, but Rashid-edden the great Persian historiographer (end of the 13th cent.) confirms the Chinese account, in stating that the Mongol governors are called *darouga*, evidently the same as *t'a-lu-hua-ch'i*, which name is also found on ancient Persian coins of the time of the Mongols. (Cf. D'Ohsson, *Histoire des Mongols*, III, p. 410).^{*} The mistake P. made about *t'a-lu-hua-ch'i* leads him into another error. He identifies it with a place Colan-Tachi mentioned by Persian authors.

Pauthier is much puzzled to know how to translate the character 師 *shi*, which occurs very often in the Chinese books he translated. According to the dictionaries *shi* means "an army, a general, a master, a teacher." In his translation of the travels of the Taoist monk Ch'ang-ch'un (*Journal Asiatique*, 1867), he renders this character almost

^{*} See Note A at the end.

always by army. v. p. 59,—“L'armée lui donna le nom de *T'ien-chi* (Lac du Ciel).” v. p. 53,—“Les troupes se mirent à rire (à cette recommandation) et ne répondirent pas.” I need not mention that here *shi* must be translated by “master”; then *Ch'ang-ch'un* himself is meant, and he did not travel at the head of an army. Happily in Pauthier's text, the verses the master made on many occasions on his road are omitted, otherwise we should probably read in his translation of a versifying army.

In his translation of the expedition of Houlagou (Marco Polo, cxxxiii—cl), P. always renders the characters 王師 *Wang-shi*, which occur there repeatedly, by “prince du sang.” Rénusat, who translated the same article, has: “le général tartare.” But *wang-shi* in historical writings has no other meaning than: “the imperial army.” Owing to this mistake, both P. and R. misunderstood the whole article.

In translating Chinese accounts of foreign countries, the sounds of the characters which represent the names of places, or other proper names, must be correctly rendered; and if several proper names succeed one another, they must be rightly divided. In the travels of *Ch'ang-ch'un*, already mentioned, p. 60, the name of a river 達刺思 *T'a-la-sze* is mentioned, which can be identified doubtless with the river Talas in Russian Turkestan. But Pauthier mistook the character 刺, *la* for the similar-looking one 刺 *tz'e* and read *T'a-tsze-sze*. He adds immediately a second mistake, in translating 土人呼河爲沒輦 *t'u jen hu ho wei mu lien*, “Les gens du pays appellent ce fleuve *Wei-mou-lien*.” The correct translation is:—“In the language of the country a river is called *mu-lien* (*muren*=“river” in Mongol). The character *wei* means “to be,” and cannot be connected with *mu-lien*. Finally P. adds a third mistake, in identifying this river with a tributary of the Ili river.

In the translation of Tchinguiz Khan's expedition to western Asia (Marco Polo, cxvii), we find:—“Les fils impériaux . . . allèrent attaquer les villes de *Yä-loung-ki-tchi*, de *Ma-lou-tcha*, de *Yah-rh-ma-lou*, de *Si-la-sze* (Chiraz).” Pauthier, who always attaches absolute credit to the stupid identifications and commentaries of the author of the *Hai kuo t'u chi*,* identifies *Yü-loung-ki-tchi* with a river *Yü-loung ho-chi* in

* The 海國圖志 *Hai kuo t'u chi* was published about thirty years ago. The author compiled the ancient Chinese statements about western and other countries beyond China, and tried to identify them, without having an idea of the geography of Asia. In his identifications he is only guided by similarity of sounds, and is never embarrassed in identifying an ancient name of a place in Persia, with a modern name of a place in Mongolia, if there is a slight resemblance in the sounds. I am astonished, that even the great sinologue Stan. Julien has been mistaken as regards the value of this work. Compare his “Mélanges de Géographie Asiatique,” pp. 124—138. Pauthier has often been misled by the notes of the *Hai kuo t'u chi*.

Khotan,—Yarmalou with Yarkand,—and Si-la-sze with Shiraz. In the original text (*Yüan shi*) we find 玉龍傑赤馬魯察葉可馬魯昔刺思 *yü lung kie ch'i ma lu ch'a ye k'o ma lu si la sze*. By these characters three or four names of places are rendered; the difficulty is how to divide and separate the names. After having compared Rashid-eddin's description of the expedition of Tchinguiz Khan to Persia, and the names of the cities taken by the conqueror and his sons, I came to the conclusion that four places are mentioned. By *yü-lung-kie-ch'i* is to be understood *Orcandje* or *Keurcandje*, the ancient capital of Khovarism. The second place is *Ma-lu-ch'a-ye-ko* and means *Maroutchak*, a district belonging to Marou or Merv,—(D'Ohsson *l. c.* I, p. 280). The next two characters *Ma-lu* mean *Marou* or *Merv*. *Si-la-sze* is not Shiraz as Pauthier believes, but *Serakhss*, not far from Merv (D'Ohsson *l. c.* 281). Tchinguiz Khan's armies never reached Shiraz, which was first taken by the Mongols more than thirty years later.

Pauthier continues his translation: "Toulouï et d'autres généraux se divisèrent pour aller attaquer les villes de *Sse-ni*, de *Tcha-ou'rh*," and suggests that *Sze-ni* may be *Nissa* of the Mohammedan authors. The Chinese text has: 攻徒思匿察兀兒 *kung t'u sze ni ch'a wu rh*, which must be translated, I think: "They took *T'u-sze* (Thus, the native place of the poet Firdusi and of the celebrated astronomer Nassured-din), and *Ni-ch'a-wu-rh* (Nishapur). Both places are mentioned by Rashid-eddin as being destroyed by the armies of Tchinguiz Khan. Pauthier did not recognize that the character *t'u* forms a part of a proper name and therefore must not be translated.

As the rightly discerning and spelling of proper names occurring in Chinese historical articles, is most important in a translation, let me quote yet another blunder of this kind, I met in the same translation of Tchinguiz Khan's expedition to the west. In the Chinese text (*Hai kuo t'u chi*) we find: 至北印度角端見班師 *chi pei yin du kue tuan kien pan shi*. Pauthier *l. c.* CXIX, translates: "Ils arrivèrent dans l'Inde septentrionale, au lieu dit: *Kio-touan-kian* ('perspective du pic droit en forme de corne,' que l'on nomme en sanscrit: *Gridhra-kout'a*, 'le pic du Vautour')." This phrase is indeed difficult to understand without knowing the meaning of, "*küe-tuan*," which is not a name of a place, but the name of a fabulous animal. In the biography of Ye-lü-ch'u-ts'ai, the celebrated minister of Tchinguiz Khan (*Yüan shi*, chap. 146), we find, that Tchinguiz after having advanced as far as India, met a strange animal with one horn, which advised the conqueror to go back and to stop his conquests. This animal bore the name "*küe-tuan*" (upright horn). The above passage then should be translated: "They (Tchinguiz's army) reached *pei yin-du* (northern

India) where they met the kûe-tuan. After having seen it the army withdrew." The characters *pan shi*, met very often in Chinese historical writings, mean always "the army withdrew;" but Pauthier making an erroneous punctuation, connects *pan shi* with the next phrase and translates "général en chef." In his "Voyage de Tchang tchun," pp. 84, 85, he translates the same phrase *pan shi* by "distribua des récompenses à son armée." *Pan* indeed sometimes also means "distribute," but *pan shi* has no other meaning than "the army withdrew."

I stated above, that it is often difficult for a European sinologue (seldom if ever for a Chinese scholar), to decide whether Chinese characters represent a proper name or require to be translated. Here is an example taken from Pauthier's Marco Polo. On page cxxxv, note, I find a translation which states: "Ils rentrèrent sous la domination de *Pan-thou* (Batou, khan du Kiptchak)." Being struck by this statement,—for Batou, the conqueror of Russia had his dominions in the neighborhood of the Caspian sea and the Volga, while the Ouigours were a people of eastern Asia,—I consulted the Chinese text, and was much astonished to find that P. translated the three characters 入版圖 *ju pan t'u* by "entrèrent sous la domination de Batou." *Ju* means "enter," *pan t'u*—"geographical map;" so that *ju pan t'u* will mean: "enter in the geographical map," or "to be attached to the empire." In the present case the Chinese author suggested that the Ouigours were attached to the empire, not of Batou, but of the Great Khan, who resided in eastern Mongolia.

Completely unintelligible for the reader, is a passage found in one of P's. translations from the Chinese (M. Polo, cxxx1): "l'armée s'étant arrêtée pour prendre de la nourriture, on ordonna dans le camp de ne se servir que du mors et de l'aiguillon, et de laisser les flèches." The Chinese text is 令軍中銜枚傳箭 *ling kün chung hien mei chuan tsien*. One will find in Morrison's dictionary *hien mei*—"a cross piece of wood put in the mouth as a gag when entering into battle;" *chuan tsien*—"to transmit an arrow." This passage as translated by P. seems altogether nonsense; but the above-mentioned gag was put in the mouths of the horses in order to prevent their neighing. Therefore *hien mei* means also "silently." Thus the above-mentioned passage must be translated: "The army received order (to move) silently; the order was transmitted (also silently) in presenting an arrow (not by beating gongs)."

In the *Si yu ki* is a passage 行二百里達沙陀北頗有草水更涉沙陀百餘里方及回紇城 which has been translated by Pauthier (Voyage de Tchang-tch'un, l. c. pp. 52, 53) as follows: "On marche pendant deux cents li. On pénètre dans le nord des steppes sablonneux (*chû t'ô*), où il y a excessivement d'herbes aquatiques; et,

pour changer, on fait plus de cent *li* au milieu des steppes, ayant de l'eau jusqu'aux genoux. Alors on atteint la ville fortifiée des *Hoei-keh*." I propose the following translation of this passage: "After having travelled two hundred *li*, you arrive at the northern verge of the desert, and there you find water and grass. Further on you travel more than a hundred *li* through the desert, and then arrive at a city of the *Hui-ho*." It seems to me that this translation is intelligible, and the competent reader will agree that it is a literal one.

Pauthier at first was mistaken as regards the characters 水草 *shui ts'ao*, which may indeed mean "water-plants," but in the above connection they can only be translated by "water and grass (pasturage)." He made a second mistake in translating the character 更 by "changer." Finally Pauthier found in Morrison's Dictionary, under the character 涉 the meanings, "to cross over," and "to wade up to the knees." Unhappily he chose the latter meaning, and so makes the discovery that travellers crossing the Mongolian desert, are obliged to wade through water up to the knees.

In order to give examples of the various kinds of mistakes, occurring in Pauthier's translations, I may be allowed finally to quote another passage of his "*Voyage de Tchang tchun*." Some years ago I investigated the history of plants according to Chinese authors, and it seemed to me conclusively proved, that the Chinese did not know tobacco,—a plant, as is known, of American origin,—before the discovery of America. But I read in the above-mentioned article, pp. 44, 45, that Tchang tchun, who travelled through Mongolia in 1220, found the Mongols smoking tobacco. Pauthier translates: "C'est alors que l'on commença à rencontrer des hommes qui fumaient du *tabac* (*yén*) en ramassant ce qui était tombé sur le sol." I immediately consulted the Chinese text, hoping to find an interesting statement, which would enable me to refute the alleged American origin of tobacco. But I was disappointed. I found of course the character 煙 *yén* (smoke), which at the present time indeed is used to denote "tobacco," but I could not give it this meaning in the phrase 始有人煙聚落 *shi yu jen yen ka lo*, translated by Pauthier as above stated. I understand it: "Here first they met (after having crossed the desert) the smoke of men (*i. e.* hearths, fire-places) and settlements." *Lo* means indeed "fall down," but also "to dwell;"—*ku*—"collect;" but *ku lo* means "a village," "a settlement."

I have brought together these examples of mistakes, drawn from Pauthier's translations, in order to prove how easily blunders can creep into translations made in Europe by sinologues, whose *ultimorum refugium* is Morrison's or some other Chinese dictionary. My object is

not to depreciate the merits of the ingenious commentator of Marco Polo, nor to throw doubt upon his capacities; all the more as I knew him personally as one of the most amiable of men, who devoted his life and fortune to science. But as in scientific investigations, the principal aim is to bring to light the truth, I could not pass over in silence the blemishes of P's. translations from the Chinese. I am of opinion, and I think every conscientious sinologue will agree with me, that *it is impossible to make correct translations from Chinese in Europe*, without the assistance of a good native scholar. I except of course those sinologues, who have studied the language in China, and who have studied it for a long time.

I consider it a duty to declare, that my own knowledge of Chinese is very superficial. But living in China, and having at my disposal erudite Chinese scholars, I find no difficulty in inquiring from the best sources about every dubious question relating to the Chinese language and its meaning. Besides this, I am fortunate in having access to the enlightened views of one of the Nestors among sinologues, who never refuses to communicate the valuable information which he has collected during his long acquaintance with the language and literature of China, and from whom I have experienced no little kindness. This may be an apology for my hardihood in engaging in such difficult investigations, which require more profound knowledge of the Chinese language than is at my command.

Finally I will here venture a few remarks on the pronunciation of Chinese characters, this question being of great importance for the purpose of my investigation. It is as impossible for the Chinese to render the correct pronunciation of words of other languages by their hieroglyphs, as it is to render exactly the pronunciation of Chinese characters by European spelling. One will find in the different manuals for learning the Chinese language, the most detailed directions for pronouncing Chinese characters. In romanizing Chinese sounds, not only all European letters and ciphers are laid under contribution, but besides this, the letters are marked with strokes, crotchets, accents, &c. This is a vain trouble. No Chinese will understand the words pronounced by Europeans according to these rules. The Chinese pronunciation can only be rendered approximatively by European letters, and therefore, it seems to me, the most simple mode of spelling is the best. In transcribing Chinese sounds by our letters, I adopt generally the mode of spelling established by the well-known sinologue Mr. Wade, now British Minister at Peking. Mr. Wade's spelling is adapted to the mandarin language spoken at present in Peking; and for its simplicity has become very common among European residents in China.

The English language having no constant rules for the pronunciation of its letters, and requiring often so many letters for writing a single sound, is not at all suitable for transcribing Chinese characters. It seems Mr. Wade has felt this inconvenience, for in his Peking Syllabary, the Chinese sounds represented by European letters are to be pronounced, not as "in English," but according to the Italian (or German) rule of pronunciation.

I beg the reader, therefore, to pronounce the letters *a, e, i, u, ou*, when occurring in my spelling of Chinese sounds, as they must be pronounced in German. The letters *ch* are to be pronounced as in English, the letter *j* as in French.

But in translating ancient Chinese books, I could not admit Mr. Wade's spelling in its whole extent. At the present day the Chinese at Peking make no difference in pronouncing such letters for instance as 京 and 精. In the Syllabary both are spelt *ching*, but in the ancient pronunciation, the first was *king*, the second *tsing*, and south of Peking this difference is still preserved. Therefore for all sounds belonging to this category, I will preserve the ancient spelling of French and English sinologues, and write *ki* or *tsi* instead of *chi*, *king* or *tsing* instead of *ching*, *kien* or *tsien* instead of *chien*, &c.

In the translations I have made, the Chinese characters are often intended to render Mongol or Persian words or proper names. I find, that in this case, the Russian mode of spelling renders these names more exactly than any other. Instead of the unaspirated sounds *pa pei, pi, ta, tang, cha, chan, chang*, &c. I write therefore *ba, bei, bi, da, dang dja, djan, djang*, when rendering foreign words written in Chinese characters. Nobody will contest, I think, that the characters 都爾本, 巴耳打阿 and 氈的 found in the *Yüan shi*, and intended to represent the names of the Persian cities *Derbend, Bardaa*, and *Djand*, render more exactly these names, when I spell *Dur-ben, Bar-da-a*, and *Djan-di*, than by using the spelling of other European nations, *Tu-urh-pen, Pa-urh-ta-a, Chan-ti*, &c.

This may suffice to explain my method of transcribing proper names written in Chinese characters. Persian proper names, quoted from D'Ohsson's *Histoire des Mongols*, I will write always as I find them written by D'Ohsson.

In the following paper I desire to record three narratives of travel, undertaken in the 13th century, from China to western Asia. The first comprises the journey of the Taouist monk *Ch'ang-ch'un*, made by order of Tchinguiz Khan, from China to Samarcand, also to the encampment of Tchinguiz near the Hindu-kush mountains, and the way back to China. This is the most important of the narratives of travels that

will be treated of in these papers. Ch'ang-ch'un left his native country, the province of Shantung, A. D. 1220, went to the present Peking, rested there some time, and then crossed eastern Mongolia in a north-eastern direction, in order to present himself to the great conqueror's younger brother Utchugen, who had his encampment at that time near the lake Buyür in the north-eastern corner of Mongolia. From thence he went along the river of Kerulun to the west, crossed the mountainous country in which afterwards the celebrated Mongol capital Caracorum was founded, and passed probably near the present Uliassutai. Then we can pursue his route over the Kin shan or Chinese Altaï, through the desert to Bishbalik (the present Urumtsi), and along the T'ien shan chain of mountains to the lake Sairam. Thence the diarist of the journey mentions Alimali (the present Ili), the Ch'ui river (only however spoken of on the way back), the river Talas, and the city of Sairam (still existing to the north-east of Tashkend). Further on Ch'ang-ch'un crossed the Yaxartes, arrived at Samarcand, and after having rested there some months, set out to meet Tchinguiz, who was at that time near the Hindu-kush mountains on the frontier of India. He was obliged to make this journey from Samarcand to the Hindu-kush twice, and mentions on this route the "Iron gate" south of Samarcand, the crossing of the Amu-daria, his passing near Balkh, &c. On his homeward way, Ch'ang-ch'un followed the same route by which he came; went at first in the suite of Tchinguiz, who was returning home from his expedition; but afterwards he was permitted to go in advance, reached the country west of Uliassutai, and from there went directly through the Mongolian desert to the present Kuku-khotun and Peking, where he arrived in 1224.

The second narrative of travel is the short record of the adventures of an envoy of the Kin emperor, sent in 1220 to Persia and the Hindu-kush mountains, to meet Tchingiz Khan.

The third place in this collection will be given to the narrative of *Ch'ang Te*, sent in 1258 by the Mongol emperor Mangou to his brother Houlagou, who was at the head of the expedition against the khalif of Bagdad. Ch'ang Te left Caracorum, and passed by the lake Kizilbash. From Alimali to Samarcand he followed, it seems, the same way as Ch'ang-ch'un. Thence he proceeded to the west, crossed the Amu-daria, and passed through Merv; arrived at the Elburs mountains, and the country where the Mulahi (or Assassins) lived, and finally went to Bagdad, of which city as well as of Egypt and other countries of the west he gives a description. His narrative however is much inferior to the diary of Ch'ang-ch'un's travels. Ch'ang Te returned to Caracorum in 1259.

There existed yet another diary of a journey to western Asia, in

the 13th century. 耶律楚才 *Ye-lü-ch'ü-ts'ai*, the celebrated minister of Tch'inghiz Khan, who accompanied the conqueror on his expedition to Persia in 1219-24, has left behind a description of the countries they passed through. This book was named 西域錄 *Si yü lu*, "Accounts of western countries." Archimandrite Palladius informs me, that he has seen this work sometimes quoted by Chinese authors, but has never been able to find the original. Palladius possesses of *Ye-lü-ch'ü-ts'ai*'s works, only his collections of poems 湛然居士集 *Chen jen kü shi tsü*. *Chen-jen kü-shi* was the name this minister bore as poet. The copy I saw in Palladius' possession, is a manuscript transcribed from the original in the Imperial Chinese library. It contains also some accounts of western places.

(To be continued.)

NOTES BY THE EDITOR.

- A. Panthier's mistake here is the more notable, inasmuch as on p. 772 of the same work he gives the veritable Mongol equivalent of this word, written in the Bashpah character, of which the interlinear Chinese version 達魯花赤 *Ta-loo-hwa-chih* was in his hand while he published it. On p. 773 he gives the transliteration in Roman letters *Darug'as* (plural), with the translation "gouverneurs." As these are the corresponding terms used on a stone tablet erected in 1314, there is no doubt about *darug'a* being the exact Mongol equivalent in meaning at least of *ta-loo-hwa-chih*, during the Yuen dynasty; but in that case, the Chinese syllable *chih* appears to be a phonetic redundancy, possibly a survival of an older form of the word. In the Imperial work 元史語解 *Yuen she yü keac* (book 8), this term is spelt in the Manchu character 𐰇𐰏𐰤𐰚𐰩𐰏𐰤

darugatchi, with the simple definition 頭目也 *Tow muh yay*, "a chief." It must be in this form that Dr. Bretschneider means that the word is now unknown. It is probably cognate with the Persian *Darogah*, "An overseer" (Richardson); "a superintendent" (Kirkpatrick); but there is no occasion to go back to Rashid-eddin, for evidence as to the use of the word *darug'a*, as it is found in all the native Mongol dictionaries, both singly and in combination, with the meaning of "a chief." It is used up and down in modern Mongol books also, by no means a rarity. As an instance we may quote the Mongol version of the "Regulations of the (*Le-fan-yuen*, or) Colonial Office;" on the 21st leaf of the 2nd Book, there is an article on—*Solon o buguda yin darug'a yin jingse debisker*, "Buttons and seats (order of precedence) of the 'chiefs' of the Solon tribe." Even in the Gospel of Matthew in Mongol recently issued by the missionaries in Peking, and which affects a more colloquial style, we find *takil on darug'a* (superintendent of sacrifice) used for "priest" throughout, in place of the old word *lama*, used in Swan's translation.

NORBO'S MARRIAGE.

"YOU'VE just come in good time for the wedding," was the greeting with which I was received in a small cluster of Mongol tents, where I went to pass a few weeks one autumn. I had heard

nothing about it, but was well pleased at the prospect if seeing so grand a marriage as that of the daughter of a high Mongol mandarin. The evening conversation in the tent was all about the forthcoming match, the various things that were to be made, the presents that would be given, and the feasting that would take place. Next morning before I had gone out, a tall young girl came to our tent, with a present for me from the mandarin, and, as I was told she was his daughter, I thought I was doing the polite thing when I referred to her coming marriage. She looked confused and soon left the tent, when I was informed that I had been guilty of great rudeness, as no bride in Mongolia is supposed to know anything about her marriage, till she is carried off to be delivered over to her husband. The bride herself of course *does* know all about it, and even assists in making the garments; but still she is *supposed* not to know, and my mistake lay in taking it for granted that she did know. I did all I could to repair my error by sending her two silver rubles to make buttons. When I got out about among the tents, I found that all hands were busy. Extra tents were being set up; carpets, felts, boots, garments, cushions, were being sewed, and in short everybody was so busy that, as the brother of the bride said, they had not time to eat or drink. Attracted by the "click click" of a light hammer I entered a tent, and found a silversmith busy making the silver head ornaments. He was a lama, and explained to me that he had been accommodated in another-tent, till the lama son of the mandarin was brought home with a broken leg. The smith had then to give place to the doctor and shifted himself, his scales, his clothful of tools, his blowpipe, and his pieces of silver, to a humbler tent, where he was the guest of a married lama. I called on the broken-legged son, and found him an intelligent and pleasing young lama, who, without the least reserve, was describing how he had come by the broken limb. He had been intoxicated, fallen from his horse, and actually made two attempts to remount before he discovered what was the matter. The eldest son, a layman and married, lived in a cluster of tents about a mile away. His dependants also were busy at the same wedding outfit, and I soon was ready to believe him when he said I would see nothing all about except this same marriage. In the course of conversation, I was repeatedly asked how we managed such affairs, and the usual remark made when I described our weddings was "How easy!" In Mongolia it is a formidable business, lasting about a week more or less. The first thing that arrived was a cartload of provisions from the nearest Chinese town; prominent among the *provisions* being two piculs of strong Chinese whisky. On expressing my surprise at the largeness of the quantity, I was

told that it was rather small, and that the amount of spirit provided at the *other end*, that is, at the bridegroom's house, would be much greater. The slaughter of an ox and several sheep followed, and elicited grumbling rather than admiration from the neighbours, who thought the quantity of meat thus provided by no means sufficient. However they made the excuse that though the mandarin was high in rank, he was poor in purse, and could not well afford more. The bridegroom's father, on the other hand, was only a commoner but very rich, so they hoped to make up for the deficiency at home by the extra abundance at the *other end*.

One afternoon a cart-load of ladies arrived. The cart was of the Peking model, drawn by two spirited horses, and guided by a driver on horseback. The ladies were grandly dressed in embroidered robes, flaming with all manner of figures, in almost all the colours of the rainbow. These first arrivals were near relations of the family, and had come early to assist and superintend. Some few days passed, the activity and excitement getting greater. The mandarin drank whisky, took snuff, and wrote requisitions borrowing horses, carpets, felts, &c. from his neighbours all round, while the women of his family rushed about with sewing that had been forgotten, half commanding half entreating the neighbouring females to help them to be ready in time.

Preparations were at length completed and feasting began. As this took place about three years ago, I have only an indistinct idea of how many days the feast lasted, and as great part of the fun consisted in drinking whisky, I did not join the revelers often. I was once taken to see a tentful of ladies in full dress. They were fully dressed indeed. The most striking thing was the gown glaring with colours, and fierce with embroidered dragons whose eyes seemed ready to start from their heads. Though inside a tent, they all wore great fur caps exactly like those worn by men. At their side they each had a hanging of silk, silver and gilt ornaments, but the most curious part of the adornment was the head-dress of beads, which seemed to hang down all round, and made it a matter of some difficulty for the fair dames to convey their cups to their mouths. I watched the process of drinking tea under difficulties for some time, then withdrew, trying to calculate how many oxen each of these women carried about on her person. The silver ornaments were of native workmanship. The dresses, the caps and the beads, were purchases from Peking; and with Chinese interpreters, squeezes, merchants' profits, and allowance for the time that the bill would lie unpaid, must have cost a great sum.

One morning I was informed that the young bridegroom would

come that day. Soon after, when out walking, I saw a troop of horses tied at some tents on a rising ground about a mile off. Presently the riders issued from the tents, mounted their steeds, and made directly for our cluster of tents. They came on in beautiful style, till brought to a halt by a steep-sided ravine, cut out in the plain by the water of the summer rains. For a moment they halted confused, on the farther edge, till some one discovered the pass; they then converged on one point, and one after another, disappeared below the level of the plain. A few moments more and bob, bob, bob, bonnets, then heads, then horses, rose up into view again; the troop widened out once more, and the twenty horsemen picturesque with their bright costumes, and mounted on their best steeds, swept past at full gallop. The bridegroom, conspicuous by the bow-and-arrow case he carried slung from his shoulder, seemed a mere boy fourteen or fifteen years old; but he was mounted on perhaps the finest animal in the troop and rode well, keeping side by side with his father. The company dismounted at the poles a little way in front of the tents, where horses are generally tied, put themselves in order and advanced formally towards the principal tent. Every one seemed to carry some thing in his hand, and I noticed that several who carried little open casks of whisky asked eagerly what they were to do with it. I suppose they brought it in bladders on horseback, then filled it into the casks when they dismounted. As they stood before the tent, each man holding his present with both his hands, the bride's big brother, a tall broad man with a good-natured face, came out and planted himself right in front of the door, demanding of the strangers what brought them there. "We want to enter your tent," they replied. "Then you'll have to fight for it," answered the giant; and suiting the action to the word, the strangers and the mandarin's followers instantly began a scuffle, pulling each other about a good deal, but, as I could not help remarking, taking good care not to spill the whisky. The sham fight lasted a few seconds, when the defenders gave in and invited the assailants to enter the tent. But now another struggle began. No one would enter first. The two head men stood bowing each other in, neither entering, till at last the stranger allowed himself to be pushed in, and his host followed. The second pair had the same struggle, settled in the same way, and finally, after a great ado, the whole crowd entered and business began. I did not enter, but was told that the marriage contract was there and then made, the bridegroom, or his father rather, promising to treat the bride well and make such and such provision for her. Consuming whisky seems to form an important part of the ceremony, as it was remarked that though all were able to mount and ride off when the bargain was concluded,

several of them rode only a mile to the nearest tents, and were unable to go on till next morning.

That afternoon a great cry arose among our tents, and running out to see what had happened, there were half-a-dozen women leading the bride, newly adorned with her matron's ornaments, from the silversmith's tent to her father's abode. Just at this stage was she supposed to have discovered what all the preparations meant. She howled most vigorously, very much after the fashion of a distressed calf, but the Mongols said it was all right, it was a part of the ceremony! Still crying and reluctant she was dragged into the tent, and there set aside in state.

Next morning all were astir early. The proper hour for a bride to start depends on the year in which she was born, and men skilled in such lore said that this girl should have left her home at two o'clock in the morning. When the proper time falls at such an inconvenient hour, the difficulty is got over by starting her, going a few yards, and alighting in another tent; the journey being commenced in earnest,—*resumed*, they would say, at a more suitable time of day. In this case the ceremony of starting was not performed at the proper hour, but deferred till daylight. When all were mustered and ready, the old mandarin stumped about impatiently, saying repeatedly, — “Why don't you start?” The truth was, that to have everything proper, all the women of the place had to assemble in the tent and weep over the poor girl, who was now crying away most energetically. The proper amount of weeping having been at length accomplished by the tearful dames, a young man obeyed the command of the father, pushed aside the women, drew back the curtain, took up the bride and carried her along under his arm, as a man would carry a bundle of grass; taking care not to bump her head ornaments on the lintel of the low door, and by the help of two others, hoisted her into the saddle of a remarkably quiet horse, which stood ready to receive her. In the hands of the men the girl seemed a lifeless form, and but for her crying, and the fact that she covered her veiled face with her hands, no one would have supposed that she possessed the least command of her limbs. She took no care to balance herself or keep her seat; all that she left to the attendants; her part in the performance was to cry, and cry she did in the same calf-like howl of yesterday. The horse was led a step or two in a direction determined also by the year of her birth, and then the starting was an accomplished fact. She was taken down from the saddle and stowed away in a Peking cart; her mother got in beside her, the mounted driver called on his two lively horses, and the whole party fell into the line of march, while the crying of the disconsolate girl

became fainter and fainter in the distance. As we turned to our own tent, we saw one truly sorry for the separation. The elder sister of the bride stood weeping at the door of her father's tent, following with tearful eyes the cart and the riders, till they disappeared over the hill. Her grief was not mere affectation or compliance with custom, but the natural expression of a sisterly affection. The bridal procession, as we afterwards heard, had a long ride over hill and dale, and finally drew up, late in the day before some tents, within sight of which were feeding flocks of sheep, herds of oxen, and droves of horses, indicating the wealth of the possessor, and all judiciously displayed for the sake of effect. The door of the bridegroom's tent was barricaded, and quite a war of words ensued, the strangers reproachfully asking "What sort of people are you, to live with doors inhospitably barricaded?" The besieged reproachfully asked, "What sort of brigands are you to come riding up to any man's tent in that threatening manner?" The comers replied, "We have brought So and so's daughter to be So and so's bride." "Oh that alters the case," answered the bridegroom's friends, and after some more ado, the door was opened and the bride delivered over.

Feasting, drinking, singing, mirth, and quarrelling followed, and late next day the friends of the bride arrived home, reporting all well, with the exception of the slight indisposition of the bride. The wonder would have been if she had not been indisposed after the excitement, rough travelling, and vigorous crying through which she had gone; but the Mongols accounted for it, by saying that she started at six o'clock in place of two, and to cure her set a lama to read through the almanack, — quite a homœopathic remedy. The wedding was now over, but the interchange of friendly visits and hospitalities lasted a long time. First the father of the bride went to visit his son-in-law, custom requiring that he should not accompany his daughter when first she goes to her new home. Then the bridegroom escorted his mother-in-law back to her home, and spent some days there, when of course more feasting ensued. The unintermittent feasting lasts about a week, but there are feasts, rejoicings, ceremonies, or visits at intervals for several months.

The last I heard of the bride, she was doing well among her new friends, but suffering badly from the prosaic disease itch.

HAINOS.

THE EXTENSION OF MISSIONARY EFFORT IN THE
CANTON PROVINCE.

BY REV. G. PIERCY.

Read before the Canton Missionary Conference, April 3rd, 1874.

IN what way can we, the agents of different societies, harmoniously and efficiently extend our efforts, so as to more speedily occupy the inland portions of this province, and bring the Gospel home to vast multitudes hitherto unreachd by us? This question has already been submitted to the conference, and it is by your request that I attempt to open the subject more fully, and try to suggest some principles for our guidance. The matter is of highest moment, and claims our very best, our most thoroughly unbiassed consideration. It is connected with our personal success as co-workers with God, and concerns the salvation of multitudes of precious souls redeemed by His Son. In this paper, of course, I simply state the views of an individual, views not however of hasty growth, but which have been under consideration for many years. The question embraces the *field*, the *labourers*, and how we may, as such, extend our labours over it.

I.—The field is the province, except the north-east department of Chui-chau fû, which may properly be left to the care of our brethren located at Swatow. Inclusive of this, the area of the whole province is nearly equal to the area of the United Kingdom of Great Britain and Ireland. Excluding Chui-chau fû, there are *nine* departments, containing seventy-one districts, each of which has a walled city; but the population varies greatly, from twenty thousand in many, up to a hundred and fifty thousand in two or three of the most densely inhabited. Great mercantile centres exist, such as *Fat-shan*, *Kong-mun*, *Sai-nâm*, *Ch'au-tsün*, with vast numbers of people dwelling in them. Some towns in the silk districts contain from ten thousand to at least sixty thousand inhabitants. The villages are innumerable, yet we can roughly estimate them. The topography of the *Nâm-hoi* district gives the names of 787 villages. Taking the average number of villages in each district at 400, we have a total of 28,400 villages in these nine departments. As a round number we may safely say the province contains from twenty to twenty-four millions of inhabitants.

In the whole province there is not one of the district cities, or its suburbs, occupied by a resident Protestant missionary. In three or four of these cities there are a few Christians under the care of a native assistant, who is occasionally visited by the foreign missionary. Our German brethren reside in large villages, or open towns, of from six to

ten thousand inhabitants, and have many other towns and villages within a given circuit. They have done well in occupying free ground. It must not be understood that we, the English and American missionaries at Canton, have done no work in the country; that would be a great mistake; but it is not the less quite true, that no systematic effort has been made to diffuse missionary work over the province; and that from a variety of circumstances, with the exception of one of our number, living at Fatshan, we are, sixty-five years after Morrison first saw this city, altogether congregated here. Before arriving 'at the main point of inquiry, let us glance at the strength of the missions in Canton.

II.—There are the representatives of six missionary societies here, and one independent labourer; altogether fifteen men and four lady teachers. Two of these missions have ten missionaries on the spot. The others consist of only one member each at present, but expect shortly to be reinforced.

In each mission here, there are some tried and trustworthy native agents, and others are under training. Taking the number of converts, members of these infant churches, a fair proportion of them are employed as preachers, catechists, colporteurs and school teachers. Bearing in mind our own strength, and the number of our assistants, the time has come when we ought to make some aggression upon the heathenism beyond, some strenuous attempt to carry the Gospel farther into the province.

It may also be well to bear in mind a reason, arising out of the relative position of at least three other provinces. To the adjoining province of Kwong-si, and to Yun-nan and Kwei-chau lying beyond it, the Gospel must pass, having its natural course through this in which we dwell. It is not probable that any section of the church will enter on work in these three provinces, until some effort has been made to secure a wider sphere of operation nearer the base, which must of course be this city. It is a stepping-stone to the province, and the province is a stepping-stone to these other provinces. Thus a broad field stretches out to our gaze; the circle widens in which no Protestant missionary agency is at work, and where the people perish for lack of knowledge.

III.—Coming to the point, how extension is to be effected; it seems to divide into two parts. First, the way in which it can be best done, so as to avoid all jarring between different missions;—this has respect to *harmony*. And second, the agency employed to carry out the extension of effort;—this has reference to *efficiency*, and the largest measure of success.

Were the apostolic canon that guided Paul, the prince of mis-

sionaries, recognized practically in modern times by all directors of missions, and the missionaries they send forth, there would be no need for any further word on this matter. In China and in all parts of the world, we should speedily see a wide diffusion of the Gospel of Christ. Before speaking of any other rules, however wise or necessary they may be, let us remember what principles guided the *first* missionaries. St. Paul, speaking for himself and his coadjutors says:—Our rule is “to preach the Gospel in the regions beyond you, and not to boast in another man’s line of things made ready to our hand.” (2. Cor. x : 16). In another place he says:—“Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man’s foundation : but as it is written, To whom he was not spoken of, they shall see : and they that have not heard, shall understand.” (Rom. xv : 20, 21). The very *letter* of these noble utterances is the safest guide for all societies and all missionary agents. If this divine rule cannot be reached, we may ask, in what way can we extend our efforts, in full harmony and with united strength? It ought to be said here, that by God’s blessing a good degree of harmony has hitherto pervaded the missions in Canton; brotherly love has had sway, and as no special element tending to disagreement seems likely to be introduced, we may prayerfully hope for a continuance and increase of fraternal affection between the different missions. It is even probable that, can we operate in a wider area, we may be saved from all jarring whatever. Vessels traversing the broad ocean-ways are far less liable to collision, than when they are close to each other in narrow seas. Timid navigators may even consult their own comfort and safety, by boldly striking out seaward rather than by constantly hugging the shore, if they attend properly to the ascertained and settled principles of navigation. We may harmoniously strive to extend our labours by taking heed to a few simple rules, which have been laid down elsewhere. There is room enough in this province for tenfold our strength and numbers to work in, without interfering with one another. From the *Indian Missionary Manual* I get the following rules :

“1 Great cities may be regarded as a common field of labour.” Beyond them there should be (as far as practicable) some principle of division, so that all should not go in one or two directions. If a boundary line is not fixed, it might be agreed, that no society should be at liberty to establish a station, or open a school, within a certain number of miles of a place where another society already has either.

“2 When the missionaries of one society are working in one or more district cities, other societies should not (as a general rule) enter these without their *cordial consent*.” Many other district cities, with

wide territory, may be found unoccupied, and the last corners may very properly be their own pioneers.

"3 In places where two or more societies labour, if disputes arise between the native agents employed by them, the foreign missionaries should at once endeavour to promote a good understanding."

"4 No missionary should, directly or indirectly, hold out any inducement to attach to himself a person who is in the service of another mission."

"5 A missionary should not seek for proselytes, nor allow his assistants to do so (this is of vast importance), from the congregations of other Protestant evangelical missionaries."

"6 When members of another communion, and especially native agents, come expressing a wish to be received, let there be in all cases a careful investigation." Members, or native agents, under discipline, ought to be referred back at once to their own spiritual guides.

The Calcutta missionary conference in 1841, on this point, "earnestly recommend all their brethren engaged in the mission field, scrupulously to abstain from engaging in the work as teachers, catechists, or otherwise, any individual who has been discharged for ill-conduct by another missionary, without previous inquiry and full proof of contrition and penitence: and further urge, that it is most injurious to the cause of Christ, to receive, without previous investigation, any professing Christians that have been members of another communion."

A careful attention to such rules as these, will help us as to *harmony*. In regard to the *efficient* extension of effort, we may inquire, by whom, as agents, can we secure this? Is the attempt to be made by putting native agents strongly to the front, with the superintendence and visitation of them from this city: or by the foreign missionary going to the front, and leading on his native assistants? The two modes of action are essentially different. The one is "Go!" the other is "Come!" So far as I can judge, the agency contemplated is that of our native brethren, located in the inland cities or centres of population, opening preaching halls and schools, the whole directed and visited by missionaries from Canton. If I am wrong in saying, the agency contemplated, as implying more deliberate purpose than as missions we have yet arrived at: then let it be the tendency of present initiatory efforts which certainly lie this way. So far I have heard of no other plan. If we are tending this way, and likely to see the burden of commencing inland work put on the shoulders of native agents, it may be well to ask ourselves,—are they able to bear it, and is it right to put it so fully upon them? I do not undervalue the labours of our native brethren, nor seriously underrate their strength; yet, for one,

I very much doubt the wisdom of a course which puts them so fully to the front, in an advance on the powers of darkness. Some trials of their firmness and reliability have been made already, which indicate clearly that they need leading and constantly aiding themselves. I do not say the plan would not succeed at all. Looking at work thus carried on, we see a measure of success, and it would be wrong not to acknowledge it. But still it may fairly be questioned whether it is the more excellent way, to train agents *for* the work, and then with a slight experience, and untested firmness, station them at great distances from the centre, and give them only occasional help and oversight. As a matter of course, the most distant and weakest points would be most seldom visited, and the nearer stations receive the greatest attention from the foreign overseer. I do not think this the right course, but rather the other; the foreign missionary going to the front, with his two, three or more native assistants with him, and thus training them *in* the work. At nearly every step saying, "Come," rather than "Go;" at least till the work opens out, and they become strong enough to bear greater responsibility. Then gradually they can take a larger burden, until the wholework may safely be devolved on them. This is the way the great Master did, and the apostles trod in His footsteps. In modern days, missions that have worked on both plans, have found the last the most successful. The book from which I have quoted above, has a section headed,—*Rural districts cannot be worked from great cities*, and enough is given to show, that whatever may be done by missionaries itinerating in the country, their occupying posts there, and cultivating the field around, is far more reproductive.

This view brings us back to the old questions of residence in the country, consular jurisdiction, the views of committees at home, &c. It is right we should revert to these questions; they are by no means satisfactorily solved. It is easy for us to acquiesce in arrangements which point to a less degree of self-denial, and less arduous labour on our part; but still it will be impossible to look over the vast domain of untouched heathenism, without aching hearts, and asking ourselves,—must things inevitably remain so? To committees, far away, *caution* may appear necessary. Diplomats call on us to be *prudent*, to work *wisely*. The worldly alternately blow hot and cold upon us. We are doing nothing,—we are going too fast! We have no pluck,—we are too enthusiastic! Some of us have heard all these cries. It is time to revert to the spring and source of all missionary enterprise, ponder afresh the words of our Lord, "Go ye into all the world, and preach the gospel to every creature." (Mark xvi: 15.) There is a word for us of diviner import than *caution*, *prudence* or even *wisdom*; these are not

to be despised, but it rises far above them all. That word is *Faith*. Christianity has its root in this word ; and whatever of beauty and joy Christianity has given to the world, has grown out of this divinest word. It ought to be written on every missionary's heart, and engraven on the 'scutcheon of every missionary society.

It may require much consideration, and firm resolution on our part, to put ourselves more to the front. It will be necessary to call on our respective societies to *sustain* us in such action. They must do more than give us their sympathy, and in their hearts approve of such a step forward. They must also be ready publicly, if necessary, to defend the course ; and not say, if some drawback occurs,—“They have exceeded our instructions,—have been hasty and inconsiderate.” Any committee ready to greet its agents with such words, will hope in vain to see them push forward into the interior. It is probable however that a step in this direction on our part, and the reasons for it laid before our respective societies, would gain their full approval, and bring a reinforcement of our numbers, by which alone the effort could become a permanent one. I shall be grateful to God if, as the result of our consideration of the matter this evening, we come to this, or a similar conclusion,—That considering the vast regions of heathenism at yet untouched in this and adjoining provinces, it is highly important that those societies which can reinforce their missions here, should do it, designating the new labourers to inland cities, into which they could best be introduced by the experience of brethren who have long laboured at Canton.

MEDICAL MISSIONS.

By REV. WILLIAM SCARBOROUGH.

THE history and destiny of medical missions supply a sufficient apology, if any be needed, for bringing this subject before the readers of *The Chinese Recorder*. During the past forty years, they have occupied a conspicuous, honourable, and eminently useful position in the general work ; and it requires but a small amount of prophetic foresight to perceive, that they are destined to accomplish yet greater things in the future than they have done in the past. It is presumable, therefore, that two or three chapters respecting them may not be found either useless or uninteresting. Ten years connection with the Wesleyan Hospital at Hankow, a careful reading of all the hospital reports I have been able to lay hands upon, and a sincere interest in the work, must form the ground of my claim to be heard in the matter. I pro-

pose to write four chapters. In the first, I will endeavour to give as succinct and accurate an account of the history of medical missions in China up to the present time, as I can. In the second, I will consider the good which they undeniably accomplish. In the third, I will consider the good which they are supposed to accomplish. And in the last, I will endeavour to point out a few dangers to which they are liable.

I. A SHORT HISTORY OF MEDICAL MISSIONS.

Medical mission work proper, on behalf of the Chinese, began with the appointment, by the American Board of Commissioners of Foreign Missions, of the Rev. Peter Parker, M. D. in the year 1834. It should not however be forgotten that long before that date, namely in the year 1805,* "Dr. Alexander Pearson introduced the practice of vaccination among the natives of Canton and Macao;" and that Dr. Colledge and others had done what they could in the same benevolent direction. In 1835 Dr. Parker opened a dispensary for the Chinese at Singapore, which, however, he only carried on for eight months; for in August of that year he commenced an ophthalmic hospital in Canton.† Dr. Peter Parker, therefore, must be considered the founder of medical missions in China, and his ophthalmic hospital the parent of all that have since been established.

The year 1838 is famous for the establishment of the Medical Missionary Society at Canton. The first meeting,—called by Dr. Colledge, the Rev. Peter Parker, and the Rev. E. C. (afterwards Dr.) Bridgman,—to propose its establishment, was held on the 21st February, the chair being taken by W. Jardine, Esq.‡ At that meeting Dr. Colledge was appointed president of the institution,—an office which he continued to hold up to the year 1871.¶ The object of the society was thus stated: "To encourage gentlemen of the medical profession to come and practice gratuitously among the Chinese, by affording the usual aid of hospitals, medicine, and attendants: But that the support or remuneration of such medical gentlemen be not at present within its contemplation."§ This object is restated, in more elegant phraseology, in an "Address" which was signed by the three gentlemen who called the meeting, to be—"To encourage the practice of medicine among the Chinese, to extend to them some of those benefits, which science, patient investigation, and the ever-kindling light of discovery, have conferred upon ourselves."¶ Since there was evidently not very much of the distinctly missionary element in their object as so stated, they add,—

* Introduction to the Five Annual Reports of the Hankow Medical Mission Hospital, p. 7.

† Memorials of Protestant Missionaries, p. 82.

‡ Chinese Repository, vol. vii, p. 32.

¶ The Report for 1871 is the last I have seen.

§ Chinese Repository, vol. vii, p. 33.

¶ Chinese Repository, vol. vii, p. 37.

"We have called ourselves a missionary society, because we trust it will advance the cause of missions, and because we want men to fill our institutions, who to requisite skill and experience, add the self-denial and the high moral qualities which are usually looked for in a missionary."* This society being established, Dr. Parker's ophthalmic hospital was taken under its patronage, and he became the medical missionary in charge.

In this same year (1838), while his own Canton hospital was being repaired, Dr. Parker went to Macao for three months, "to open a hospital there."† This hospital at Macao was a fine large building, capable of accommodating 200 patients; and it was the liberal gift of Dr. Colledge. On Dr. Parker's return to Canton this hospital was closed, to be reopened the following year by another pioneer of medical missions, Dr. Lockhart.

In reference to the establishment of this Medical Missionary Society, I cannot forbear offering a tribute of praise. It seems to me to have been the work of noble-minded men, done nobly, in a noble spirit, and with noble aims. And what a contrast do we see between the humane endeavours of these gentlemen, and the events which were taking place around them! In the very focus of the storm, they seem to have thought only,—not of how they might save themselves,—but of how they might bless and save their enemies.

The year 1839 deserves special notice, as being the one in which the first two medical missionaries of the London Missionary Society appeared on the scene of action.‡ Dr. Lockhart arrived in Canton in January of this year, and shortly after his arrival accepted an appointment, under the Medical Missionary Society, to reopen the hospital in Macao. The unsettled state of affairs, however, prevented his keeping it open for more than a few months, when it was closed for the second time, to be opened again in the following year. On Dec. 18 Dr. Hobson arrived at Macao, and took up his abode with Mr. Bridgeman.

The principal events of the year 1840, are the reopening of the hospital at Macao, and the establishment of a new hospital by Dr. Lockhart in Tinghai, on the island of Chusan. Returning from Batavia in May, Dr. Lockhart found Drs. Hobson and Diver,—the latter recently arrived from the United States,—ready to begin work in Macao. Dr. Lockhart, therefore, on the 1st of August reopened the hospital, leaving it in less than a month in their hands. The hospital in Tinghai, opened for the benefit of the natives, was abandoned on the evacuation of Chusan by the British government in the following year.

* Chinese Repository, vol. vii. p. 39. † Ibid, p. 36.

‡ Ibid, p. 551. Memorials of Protestant Missionaries, p. 125.

In the year 1842, medical mission work was commenced on the island of Ku-lang-su by Dr. Cumming, a gentleman from the United States, unconnected with any society.

The year 1843 witnessed the establishment of two new hospitals, both of them then or afterwards taken under the auspices of the Medical Missionary Society. The first was at Hongkong, opened by Dr. Hobson in June. The second was opened by Dr. Daniel Jerome Macgowan in November in the city of Ningpo.* Dr. Lockhart, again, during this year opened a hospital on the island of Chusan for a few months.

The year 1844 is a noted one in the history of medical missions. In it no fewer than four new hospitals or dispensaries were opened, enlisting the services of such men as Lockhart, Hepburn, Cumming, and McCartee. In January Drs. Hepburn and Cumming opened a hospital in the city of Amoy, which, in the following year, under the auspices of the Medical Missionary Society, was placed entirely in the charge of the latter.† In February Dr. Lockhart arrived in Shanghai, and by opening a dispensary in an ordinary Chinese house, laid the foundation of what has proved to be one of the most successful hospitals in China. It was not long (1846), before the liberality of the Shanghai community enabled him to purchase land and build an edifice, better suited to his purposes than a Chinese dwelling-house. In this new hospital he continued to labour with increasing popularity until the year 1857; when Dr. Hobson, who had been obliged to abandon his work in Canton on account of the war, took charge of it for about one year. It is worthy of remark that the work which has rendered the name of Hobson so famous was published during this time, and at the expense of the Shanghai community.‡ Early in 1859, Dr. Hobson returned finally to England, leaving the hospital in the hands of the Rev. W. H. Collins, M. R. C. S. In 1860, it became the charge of Dr. James Henderson, whose death in 1865 interrupted a career of more than ordinary promise. With the exception of a few months, in which this hospital was in the hands of the late Dr. Gentle, it has since Dr. Henderson's death been superintended by Dr. James Johnston. To what an importance it has attained may be gathered from the facts, that in 1872, 516 in-patients were accommodated, and as many as 43,406 out-patients prescribed for. In the present year a magnificent hospital has been built to accommodate 70 in-patients, at a cost of about 5,600 taels, towards which some 4,597.20 taels had been contributed at the time of its completion.||

* Memorials of Protestant Missionaries, pp. 125, 132. † Ibid, p. 129.

‡ Shanghai Evening Courier, July 5, 1873. || Report for 1873, p. 15.

To return, however, to the year 1844. In June, Dr. D. B. McCartee arrived in Ningpo, being appointed a medical missionary to China by the American Board of Foreign Missions of the Presbyterian church.* He then began what has happily proved to be a very prolonged career of distinguished service. From the long list of theological works, in Chinese, published by him, it appears that he has not confined his services to the purely medical part of his mission. In November of this same year 1844, Dr. Devan opened a dispensary in Hongkong, which, however, had only a very short-lived existence.

As far as I can tell, the principal event in the year 1848, was the opening by Dr. Hobson of his famous hospital at Kum-le-fow in the western suburb of Canton. It seems that many obstacles had to be overcome by him, before he could secure the large hong for his medical purposes; but that as soon as it was opened for the dispensing of medicines, "hundreds sought relief at his hands on each prescribing day."† This hospital became widely known throughout all the surrounding country; and it was here that Dr. Hobson by his kind and gentle manner, his faithful attention and skilful practice, not only won for himself the grateful remembrance of thousands of Chinese, but also the proud right to be considered "the model medical missionary."

In the year 1850, the Rev. W. Welton, M. R. C. S., of the Church Missionary Society, "after some considerable trouble and opposition, succeeded in locating himself within the city walls of Fuchow, where he opened a dispensary and hospital for the natives."‡ Failure of health compelled him to relinquish his benevolent labours in the year 1856; and it was not until 1871, when Dr. Dauphin W. Osgood was appointed by the A. B. C. F. M. to labour there, that Foochow again enjoyed the advantage of the services of a medical man.

The only thing to chronicle in the year 1851, seems to be the opening of a dispensary for the natives in Canton, by the Rev. A. P. Happer, M. D.

The year 1854 saw the arrival on the field of another veteran in the medical missions. John Glasgow Kerr, M. D., appointed by the Board of Foreign Missions of the Presbyterian Church in the United States, arrived in Canton on the 15th May.¶ In the year following, Dr. Parker transferred the management of his hospital to Dr. Kerr, § and from that time to the present, a period of twenty years, it has been ably conducted by him. No one can read Dr. Kerr's interesting reports, without being convinced that,—by the charities bestowed upon the sick poor, by the medical instruction given to large numbers of

* Memorials of Protestant Missionaries, p. 135.

† Report of the Medical Missionary Society in China, for the year 1865, pp. 7, 11.

‡ Memorials of Protestant Missionaries, p. 199. ¶ Ibid, p. 227. § Ibid, p. 83.

students, by the literary work accomplished in the preparation of medical text-books, and by the healing done upon tens of thousands every year,—the doctor is winning for himself a place “honourable among the thirty,” if he attain not “to the first three.”

In the year 1855 Ningpo was blest with a second medical missionary, in the person of the ill-fated Dr. Wm. Parker, who was appointed to China by the Chinese Evangelization Society. Changes, and sudden death, limited his term of actual service to about five years. There is something very distressing in such sudden and violent terminations of careers so full of promise.

“Yet say not, for what purpose was this waste,—
This priceless sacrifice of precious life?
God seeth not as man.”

The year 1859 saw the return of an old medical missionary to the far east, after fourteen years practice as a physician in New York. This was Dr. Hepburn, who, taking advantage of the recent openings in Japan, again made his way into these regions, and opened a hospital at Kanagawa, where he has since been residing.*

We come now to another important year in the history of medical missions. In the year 1861, Dr. Lockhart, under the auspices of the London Missionary Society, proceeded to Peking, where he established a hospital, and commenced a mission station. In this hospital he remained till 1864, when Dr. John Dudgeon arrived to take charge.† Under the able and energetic management of Dr. Dudgeon, the success of this hospital has been most gratifying; and it promises to rival if not to surpass even, the most successful hospitals in the country. Perhaps of all the reports issued by medical missionaries, those of Dr. Dudgeon are the most interesting; containing, as they do, so much general information which the lay reader can relish and enjoy. This hospital derives special significance from the fact of its being in the immediate vicinity of the throne, and from the number of highest officials,‡ “high mandarins, eunuchs of the palace, and princes of the blood,”|| Mongolian princes and princesses,§ that have taken advantage of the doctor’s services, I should not be at all surprised, if some day or other he is called in to medicate for the Son of Heaven himself.

In the early part of the year 1863, Dr. John Parker arrived at Ningpo, where he took charge of the hospital commenced and carried on by his brother Dr. Wm. Parker. Dr. John Parker’s connection, however, with the mission work, did not continue for more than four years. He returned to England in 1867.¶ In September of this same year, Dr. Wm. Gauld, sent to China by the Foreign Mission Board of the

* Memorials of Protestant Missionaries, p. 129. † Ibid, p. 113. ‡ Report for 1870, p. 4.
|| Report for 1866, p. 22. § Report for 1868, p. 3. ¶ Memorials of Protestant Missionaries, p. 272.

English Presbyterian Church, arrived in Swatow, and commenced his medical labours among the Chinese. From one of Dr. Gauld's reports,* it appears that the efforts put forth by him have been crowned with success. A good hospital has been erected at a cost of \$4000, capable of accommodating seventy or eighty in-patients; the old hospital has been converted into a lazaretto for lepers; and two or more dispensaries have been opened in country places.

The brief career of Dr. James Gentle dates from the year 1864. For about one year he opened a dispensary in Chinkiang, for the benefit of the natives; and after that he took charge of the Chinese Hospital at Shanghai for a few months. He died on the 25th April, 1866, at Penang. It was in this year, 1864, that Dr. F. Porter Smith arrived in Hankow, and opened in that place the Hankow Medical Mission Hospital, in connection with the Wesleyan Missionary Society. For a period of about seven years, Dr. Smith conducted the affairs of this hospital with great ability, and with considerable success. He saw, on an average 9,280 patients yearly. He also made free use of his pen, and sought in that way,—especially by the publication of his work on "The Materia Medica and Natural History of China,"—to promote the welfare of the general cause of medical missions. His various reports were read with interest, and he won for himself a good reputation among medical missionaries. On his return to England, a reviewer of his "Five Annual Reports," says:—"We shall also miss the thought that there is one right, true, willing, and able man in his proper place."† In December, 1870, Dr. Smith handed over his hospital to the charge of Dr. E. P. Hardey, who had been for half a year his co-labourer. Dr. Hardey has now managed the hospital for nearly five years, and the average of yearly attendance (including the dispensary at Wu-chang) has gone up to about 10,700.

As we have already linked the medical mission work in China with that in Japan, so now, in the year 1865, we must link it with that in Formosa. In the beginning of this year, Dr. James L. Maxwell of the English Presbyterian Church, commenced his medical and missionary labours at the port of Takao. He has there erected a large hospital, providing room for fifty in-patients. It is built in native style, at a cost of about £300, and is "probably the most lightsome and cheerful of all the mission hospitals in China."‡ Whatever the hospital may be, the medical man is one of the most able, zealous, and self-denying in the field. He is now in England, detained there by a severe spinal complaint, brought on by excessive efforts in translation &c., at home.

* Report for 1867.

† Chinese Recorder, vol. iii, p. 157.

‡ Ibid, vol. ii, p. 113.

The year 1868 saw the opening of a dispensary at Tientsin under the charge of Dr. Dudgeon's senior assistant,* and the arrival of a new medical missionary at Hankow. Dr. George Shearer was appointed by the London Missionary Society to take charge of the hospital which had been already established, mainly by the exertions of Dr. A. G. Reid,—a gentleman in private practice. He did so for the space of two or three years, when he resigned his post, and the charge of the hospital again reverted to Dr. Reid. The disinterested services rendered by this latter gentleman to the cause of medical missions are worthy of great praise. In the present year a magnificent hospital has been erected, close to the English concession, at a cost of about Tls. 4000, the whole of which amount has been liberally subscribed by natives and foreigners on the spot.

Now my chapter of history is finished. I apologize for any mistakes or omissions which may be discovered in it; and would suggest to the various societies, the desirability of being a little more liberal in the circulation of their reports. Most, if not all, of the dispensaries and hospitals referred to are now in active operation, apparently increasing both in the area and in the efficiency of their labours, and having beyond doubt a splendid history of usefulness before them,—if only they are rightly conducted. In the next chapter I invite the reader to consider,—

II. THE GOOD WHICH THEY UNDENIABLY ACCOMPLISH.

1. They develop a princely liberality on the part of foreigners. It is a fact that medical missions are popular amongst the foreign residents in China, while no other branch of the mission work is. Such partiality is not a fact at all “gratifying”† to my mind, since it shows their interest in it to be, not in it as a *mission agency*, but only as a *charitable* one. It implies a slight utterly inconsistent with belief in Christianity, and absolutely foreign to the idea of medical missions themselves. Nevertheless it is a matter of rejoicing, to find one's fellow-countrymen willing to contribute sums so large for the benefit of such a people as the Chinese. The amounts of these givings may be estimated from a few striking instances of generosity. From the “Chinese Repository” (vol. vii, p. 35) it appears that the first hospital at Macao, a large and costly building, was the munificent gift of Dr. Colledge. In one of his reports, Dr. Kerr tells us that the total contribution for ten years to his hospital, by foreigners, reached the sum of \$21,189. In the report of the Shanghai Hospital for 1869 (page 1.), we find Mr. Hanbury offering to supply the institution as long as he remained in China, with “the necessary medicines and instruments.” The Report of the same

* Report of the Peking Hospital for 1868, p. 10. † Chinese Recorder, vol. i, p. 178.

hospital for 1873 shows that towards the erection of the new premises, no less than Tls. 4,597 had been received,—including a bequest from the late Mr. Cameron of Tls. 1,500. There is an old proverb to the effect that “the liberal soul shall be made fat:” and beyond wishing for them the possession of this fatness, I have no other desire for the generous supporters of medical missions, except that they may soon learn the higher method of giving,—namely, how to lay their gifts, not at the feet of medical men, but at the feet of the Great Physician.

2. They do immense good to the bodies of men. The sufferings which they relieve are untold; and hence, on the ground of humanity alone, are they worthy of all regard and of generous support. That medical missions do this good to the bodies of men is a trite saying indeed, and yet it contains a thought over which one lingers with pleasure,—the thought of the good Samaritan. The hated foreigner, at the sacrifice of his own comfort and wealth, and at the peril of his own life, stoops over the fallen, wounded native, and,—while the native priests and levites, the native scribes and pharisees, go carelessly by,—he dresses the fetid ugly wound,—too filthy for a native doctor to touch,—pours in the soothing oil and cleansing wine, takes him to his own hospital, and cares for him himself; nor sends him away until there is nothing more that he can do for him. This is a sight for the lovers of humanity to glory over. It is one of the greatest facts of the present day.*

3. They do great good to the native medical faculty; and there can be no two opinions of the need of their services in this direction. A native doctor lives in blissful ignorance of any such thing as anatomy. His doctrine of the pulse is absurd. He can do little in surgery but acupuncture. His science is closely allied to sorcery and magic. His materia medica includes scores of the most disgusting, unmentionable things. In difficult or complicated cases he is no use whatever. Now and then he must be successful, else the profession could not continue to exist; but whenever he is so, the result is probably brought about by the administration of some well-known specific. That he does not stand very high in public opinion, we may gather from the caustic remark with which one of Dr. Dudgeon's tablets commences:—“The men of the world do not die from disease, but through the doctor; who, while professing to save men's lives, becomes the instrument of destroying them.”†

For the remedy of such a wretched state of affairs, medical missions provide three means: the first is the public example set of a truly

* Medical Missionary Society's Report for 1872, p. 22.—1869, p. 21.

† Fourth Annual Report of the Peking Hospital, p. 17.

scientific treatment of disease: the second is the publication of medical text-books, such as the well-known "Hobson's works"; and the third is the establishment of medical schools in connection with the hospitals. The difficulty however is, that native medical men will not visit the hospitals as spectators and learners; and we cannot force them to buy and study the works we publish; it seems therefore very likely that the third method, so successfully inaugurated by Drs. Kerr and Dudgeon, will, for a while at least, prove the principal agent in the reform, or rather revolution, of native medical science.

4. They do good by revealing to foreigners many things in connection with the Chinese, which would otherwise remain in mystery. Take opium-smoking for example. We should not have had nearly so accurate an acquaintance with the extent and influence of this pernicious practice, had we been deprived of the researches of the medical missionaries. Their reports and occasional writings furnish a complete literature on the subject. They condemn it with one voice, in no measured terms, and picture its evils with a vividness and reality not to be equalled. From them we learn that opium-smoking "is the greatest of all the difficulties to be overcome in the resurrection and renovation of China;"* that it is a most powerful habit, even a second nature, more powerful and insinuating than the love of strong drink, from which scarcely anything less than the grace of God can save;† that it excites the brain, depresses the heart, and deranges the stomach; that it excites the intellectual faculties, and depraves the moral sensibilities; that it is useless, injurious, and therefore sinful;‡ and that it is an "accursed practice,"§ "which is doing more to destroy their country than its civil wars."||

Take, for another example, the subject of female infanticide. At least fifteen pages of Dr. Dudgeon's Fourth Annual Report are taken up with the discussion of this subject. His opinion is that the prevalence of infanticide has been overstated; that at all events it is not very common in Peking. In his Third Annual Report, Dr. Porter Smith devotes several pages to this subject, and gives it as his opinion that infanticide is frequent in the province of Hupeh.

Take for another example the subject of leprosy. From the full and particular accounts given of it by Drs. Dudgeon,†† Smith,** Shearer †† and others, we learn a great deal about the locality, the prevalence, the

* Peking Hospital Report for 1867, p. 4.

† Peking Hospital Report for 1866, p. 26. Report of Hankow Hospital for 1866, p. 28.

‡ Chinese Recorder, vol. ii, p. 50.

§ Dr. F. P. Smith's Report for 1865, p. 11.

|| Dr. F. P. Smith's Report for 1867, p. 7.

¶ Fifth Annual Report of the Peking Hospital, pp. 12, 13. Twelfth Annual Report of the Peking Hospital, pp. 13, 14.

** Five Reports, pp. 5, 40. Dr. F. P. Smith's Report, p. 21.

†† Second Report, p. 15.

cause, and the pathology of this strange disease. On the question of its contagiousness, the same kind of doubt seems to be entertained by the doctors as the natives themselves appear to feel: the latter say that the disease is not infectious, and yet they avoid contact with a leper for fear of contagion. The alleged hereditary character of leprosy is denied. Its incurability is painfully acknowledged, and malarious influences are suggested as its frequent cause. From various reports we learn that, comparatively rare in the north, it becomes common in central, and abundant in southern China.

5. They are¹ very useful in opening a new mission. On this point the late Rev. A. Krolczyk,—whose death was acknowledged to be a great loss to the Medical Missionary Society,—says:—"I have always considered the medical work as a means to get access to the hearts of the people and then to begin my Missionary work. The longer I stay at a place, the less I need this assistance."* The value of a medical coadjutor was strongly felt and warmly acknowledged by the Rev. J. Cox, in opening the Wesleyan mission in Hankow. It must however, in fairness be added, that without such advantage the London Missionary Society commenced a mission which has prospered more than the Wesleyan. It is true that the people soon become conciliated, when they find something is to be given them gratis that will do them good; since, however, this is appealing to the low motive of selfishness, I am inclined to consider the good done in this manner, among the smallest benefits of medical missions.

Probably the five points of usefulness that have been enumerated, will be admitted on all hands; they are, it is presumed, beyond dispute. But many other claims are put forward on behalf of medical missions which admit of doubt, and some of these I propose to consider in the following chapter, on

III. THE GOOD WHICH THEY ARE SUPPOSED TO ACCOMPLISH.

1. It is said that they have allayed much prejudice. "It remains," says Dr. F. P. Smith, "that the most decided results have been obtained in allaying the prejudices of a people who understand the beauty of loving care for them," etc., etc.† It seems so reasonable that such should be the case, that to doubt it may appear to be a little absurd; nevertheless, this is a matter of opinion, not a matter of fact. The Medical Missionary Society had been established in Canton for thirty-three years, yet still the excitement caused by the "genii powder" slanders, prevented for about three months, any new in-patients from entering the hospital:‡ and all the caution, kindness, and wisdom of Mr. Krolczyk,

* Medical Missionary Society's Report for 1870, p. 19.

† Five Reports, p. 12.

‡ Report of the Medical Missionary Society for 1871, p. 7.

could not prevent the infuriated mob of Shiklung from crying out "down with the foreign devil," and making a complete destruction of the mission premises at that place. How far could prejudice have been allayed, when the Shiklungites declared that some California flour he had in the house was the poisonous Shan-sin-fan, and that some chicken bones found in the kitchen were the remnants of killed foundlings? * Nay, I think it will be acknowledged that great care has to be taken in the management of hospitals, in order to avoid exciting the prejudices of the people. More than once have I known, that a foolish report spreading about the town of Hankow, has been enough to reduce the number of patients from fifty to fifteen; and so long as this remains true, we had better be cautious in our statements about the much prejudice which medical hospitals allay.

2. It is said that they have won confidence. Dr. Dudgeon mentions a case of remarkable confidence. A man had poisoned himself. Life was extinct, and mortification had set in. Still the friends of the man believed that the doctor could restore him to life any time within seven days!† Surely such blind and ignorant confidence as that is rather harmful than beneficial. That those patients who come and place themselves in the hands of the foreign doctor to be operated upon as he pleases, show an amount of confidence in him somewhat surprising, is not denied; but, it must be remembered that they have come to him as the last resort, or well knowing that it is useless to go with their complaints to a native medical man. I have known many cases of patients stealing away when the time for operation came on;—their confidence had left them. Again, I have often discovered the natives connected with our own establishment going outside to a native doctor, instead of appealing to the medical missionary in charge. The confidence spoken of seems to me to be of too spontaneous a character, to have been "won." In the first year of the Hankow Wesleyan hospital, over 18,000 had confidence in Dr. Smith; in the second, over 8,000. Far away from Hankow, in a place where a foreigner had never been seen before, a woman *compelled* me to do something for her sick child. How had her confidence been won? I fear we have not yet, to any considerable extent, won the confidence of the Chinese; and therefore I regard this claim in favour of medical missions as a matter of doubt.

3. It is said that they have excited much gratitude on the part of the Chinese. That they are eminently calculated to do so, I admit. That they do so, I doubt. My own experience of the Hankow hospital

* Report of the Medical Missionary Society for 1871, p. 20.

† Report of the Peking Hospital for 1873, p. 8.

leads me to the conclusion, that the Chinese of this place have not shown one-tenth of the gratitude that was to have been expected from them. Instances of gratitude are not rare; but they are not general. They form pleasant exceptions to the rule. It is amusing to read of the shapes in which gratitude exhibits itself in the Peking hospital. Now the doctor receives "a dead golden pheasant" from a Mongolian prince,* and again a child is offered to him in acknowledgement of some cure received; † now a bear is brought to perform before him, ‡ and again complimentary tablets are erected to his honour; now one mandarin sends \$20, || and another, a "palace official," sends 50 taels. § Dr. Henderson at Shanghai, has also recorded several cases of a similar kind. One gentleman cured of paralysis sent "six beds, a fat goat, four pigeons, and a fine tablet." ¶ Another man, whose jaw had been set "shouted with delight, and persisted in kneeling and knocking his forehead on the floor." ** Very many more cases might be adduced; but still these leave the masses, the thousands of patients out of the question. A little gratitude has been shown undeniably, but it has been so little and so seldom, as often to leave the impression that the doctor had a very thankless task.

4. It is said that they have brought not a few into the church. Whatever may have been the case in other places, certainly it has not been so at Hankow. As a converting agency, so far as I have seen, the hospital has been a failure. †† Out of ninety-two who have been baptized, I do not know of five whose baptism was to be attributed to the influence of the hospital. I regret this exceedingly, believing, as I do, that much fruit of this kind ought to be borne. Turning to the reports of the Medical Missionary Society, I find in twelve years (1861-1872) mention of twelve converts, out of a total of 409,000 patients. The reports of the Shanghai Hospital maintain a suggestive silence on this subject. Dr. Osgood at Foochow keeps his eye upon the "religious department of the work," but he cannot tell of any actual additions to the church. †‡ The reports of the Peking Hospital are a little more encouraging. In these we find it stated that "not a few of those who have been baptized and are members of the London Mission church, have formerly been patients in the Hospital;" ||| and the fact of not a few patients and others, who have heard the doctrines of Christianity in the hospital, applying for baptism; §§ of the baptism of "twenty-three

* Report of the Peking Hospital for 1873, p. 19. † Ibid for 1865, p. 22. ‡ Ibid for 1872, p. 7.

|| Ibid for 1871, p. 3. § Ibid for 1873, p. 7.

¶ Eighteenth Annual Report of the Chinese Hospital at Shanghai, p. 6.

** Ibid, p. 17.

†† Report of Hankow Hospital for 1870, p. 32.

‡‡ Reports of the Foochow Medical Missionary Hospital for 1872-3.

||| Third Annual Report of the Peking Hospital, pp. 5, 6.

§§ Fourth Annual Report of the Peking Hospital p. 3.

adults and six children" at the hospital chapel;* of "not a few baptisms" the result of labours in the hospital chapel;† and of the baptism of "a few of the patients."‡ Considering how long the preaching of the gospel in some places was before it resulted in many actual conversions, it may not be reasonable to look for *much* direct fruit of this kind: and yet one might have expected that (to use the peculiar phraseology of Dr. Smith), "the daily exhibition of the charities of a life endeavoured to be devoted to the welfare of a people separated by a gulf of prejudices more formidable than great walls of brick and diversity of tongue,"§ would have resulted in more conversions to the faith of Christ than it appears to have done.

I feel it to be an uncongenial task to point out where, in my opinion, exaggerated claims in favour of medical missions have been put forward; but, since I write as a friend and admirer of these institutions, I may perhaps be allowed to speak out plainly without fear of being misunderstood, and without fear of giving pain or offence to any person concerned. And, if I have not already wearied the reader, I hope he will follow me patiently through my concluding chapter,—

IV. ON THE DANGERS WHICH BESET THEM.

1. One of the first and greatest of these is the appointment of unsuitable men. Almost everything depends upon the man. A medical missionary is not only a medical man, but something very much higher; and to be worthy of his name, must combine in his character and accomplishments, many qualifications of the highest kind. Skill in medicine is his lowest qualification. That is his foundation, his base of operations. To that he must add unflinching courtesy, untiring patience, unwearied zeal, a watchful caution, a keen sympathy, a deep love of men, a knowledge of human nature, and above all an earnest piety. As far as he fails in any of these points, so far his work fails. Dr. Hobson has been referred to as the "model medical missionary;" judging from the impression he has left on the minds of his friends, he must have been so. The Rev. Josiah Cox who knew him well, can only speak of him in glowing terms; and Dr. Kerr says:§—"His kind and gentle manner, added to his faithful attention and skilful practice gained for him an enviable reputation, and thousands of Chinese still retain a grateful remembrance of their benefactor." Enviable indeed is the reputation of such a man!

2. Another danger is that of practically separating the medical

* Fifth Annual Report of the Peking Hospital, p. 3.

† Tenth Annual Report of the Peking Hospital, p. 15.

‡ Twelfth Annual Report of the Peking Hospital, p. 20.

§ Sixth Annual Report of the Hankow Medical Mission Hospital, p. 32.

§ Report of the Medical Missionary Society for 1865, p. 11.

branch from the rest of the mission. From most of the reports I have read, it appears that the religious part of the work is handed over to certain reverend gentlemen, or to native preachers; and I have also noticed a disposition to regard the medical department as something more secular than the rest of the mission, something more scientific than religious. This is nothing, more or less, than a losing sight of the main intention of medical missions. Their scientific is only subsidiary to their religious design; and it rests with the medical missionary himself, to make his department as sacred as any other. I cannot however do better than to quote the excellent words of two well-known doctors in support of these views. "Viewed," says Dr. F. Porter Smith, "as a means of directly paving the way for the reception of the truths of Christianity, there is needed a *most thorough identification* of the medical and the general missionary work. The office of the healer should be combined as much as possible, with that of the quiet proclaimer of the simple and saving truths of God's grace and mercy."* "He is not," says Dr. Maxwell, "a medical missionary who allows his medical work to absorb him. He must control it, and continually use it as his vantage ground for the communication of higher healing, and the Divine love. He himself must be the *foremost agent* in so doing, so far as hospital medical work is concerned. If he does not do this he might as well call himself a Humane Society's agent, as a medical missionary, and with more propriety."†

3. A third danger is, of the medical missionary leaving too much in the hands of native dispensers. It is a satisfaction to me to say that no such thing has ever been done in the Wesleyan hospital at Hankow. Unless the native assistant be a thoroughly trained man, having long experience, he is likely to commit many gross mistakes, and liable to involve the hospital and foreign science in disgrace. I have heard, for instance, of the case of a boy,—whose arms and legs were tightly drawn up to his body, so that he could not straighten out any of his limbs,—being brought to the assistant in a hospital, who sent him away with no other direction, than that he was to procure and take some cod-liver oil! It would be better to see fewer patients, than to expose any to the danger of neglect or malpractice, or the hospital to the danger of ill repute.

4. The only other danger I will mention, is that of the medical missionary becoming entangled in private practice. I feel deeply convinced that no man, however kindly his intentions or warm his interest, can do his duty to a hospital, who is engaged in private practice. The hospital must suffer. Observation has taught me, that to care for a

Introduction to Five Reports, p. 9.

† Private letter.

medical missionary establishment, as it ought to be cared for, will take up every moment of a man's time. "It is laborious work," says Dr. Shearer, and he is right; and if properly conducted, will leave a man little strength for anything else. I am glad again to quote the words of a doctor on this point, who speaks strongly in condemnation of medical missionaries engaging in private practice. Dr. Smith says:—"As to the desirability of allowing the salaried agents of missionary societies to unfairly compete with the established medical men of the treaty-ports, such an arrangement is injurious to every individual and general interest concerned, to an inexpressible extent. 'No man can serve two masters.'"^{*}

I sincerely hope that, should these lines come under the eyes of any of those medical gentlemen, who while engaged in private practice, do as much as they can also for the native sick around them, they will not think that the words are intended to have any application to them. Such men I hold in honour, and would not utter one word either in depreciation of the value of their services, or the goodness of their motives.

The same voice which bade us go forth and preach the gospel, bade the apostles "heal the sick." Medical missions therefore, cannot but be in finest accord with the design of missions generally. The blessing of God must rest upon them. The blessing of many that were ready to perish rests on them already; and I am sure there is not one ordained missionary in China, who will not join with me in the old Jewish salutation to our medical brethren,—“We bless you in the name of the Lord.”

AN OVERLAND TOUR FROM FOOCHOW TO KIUKIANG.

By REV. F. OHLINGER.

LEAVING Foochow on Thursday, April 16th, in company with Rev. S. F. Woodin of the American Board Society, on board a 課差 *k'o-sh'a* boat (a boat employed as courier of a salt office), we expected to reach 漳湖坂 Chang-hu-fan, ninety miles west, by Saturday night, and spend our first Sunday with the devoted little band of Christians at that place; also to meet Mr. and Mrs. Plumb, and Hū Yong-mi, our traveling companion who had preceded us one day, in order to attend all the exercises in connection with the quarterly meeting of that circuit. Saturday night found us seven miles below the desired

^{*} Introduction to Five Reports, p. 11.

port. In view of all the circumstances, we gave our crew permission to push on early on Sunday morning, hoping to reach the place in time for the 11 o'clock services. We had not proceeded far before a most pitiless rain drove our crew under cover. The amount and manner of cursing we had heard from these men for the last three days was something fearful. It was suggested that to our occasional words of reproof, we now add a regular sermon. They were apparently delighted with the idea, and Mr. Woodin talked to them about Christ's raising Lazarus from the dead. Many practical points were brought out, and the sermon was well received. As the rain had ceased when our services on board the *k'o-ch'a* were closed, the men took to their oars cheerfully, saying: "Now let there be no more cursing." We reached Chang-hu-fan in the afternoon, where we found Mr. and Mrs. Plumb to welcome us. The latter, having attracted crowds of both sexes by her presence, was quite willing to let others share a part at least, of the unusual attention that had been paid her since her arrival at the place. In the presence of this curious crowd took place, what by all concerned will not soon be forgotten,—three foreign gentlemen and one foreign lady took tea together! After tea, the members gathered in the chapel, and we enjoyed what they termed in their prayers *a remarkable prayer-meeting occasion*. Again and again they thanked the Lord, that they who had formerly been in darkness, as their neighbours still are, had the great privilege of worshipping the true God in company with three foreign teachers and one foreign lady. Our boatmen having thus far started every morning at early dawn, we thought it best to get on board after the close of our prayer meeting. Ourselves and escorting brethren, all carrying lanterns and torches, formed quite a procession, as we marched in Indian file through the rain to the boat. On Monday night we drew up and anchored at 葫蘆山 Hu-lu shan. Going on shore, we were led to our little chapel, where a group of happy faces greeted us, and after the customary tea and a season of prayer, again bid us God speed on our long journey. Tuesday, we witnessed what to a stranger would have seemed a remarkable sight; upwards of twenty boatmen, with their clothes twisted like a rope tied on their hats, standing on a rock in the middle of the river, and afterwards following each other, like so many ducks, into the rapid stream, swimming for the nearest rock, where they again gathered in a group to discuss their next launch. Amongst them were good, bad and indifferent swimmers; the one bringing up the rear walking across with but a slight effort, sinking no deeper than the armpits. Reaching 延平府 Yen-ping fu at 5 P.M., we urged our men, in view of the favourable water and weather, to work on till dark. They preferred, however, to

stop with their clan, and came to anchor among a perfect fleet of boats of all sizes, from the ferry-boat to the large cargo boat.

Wednesday morning, we were delayed by a heavy shower of rain; the driftwood in the river indicating heavy rains further west. Our progress was very slow, the current being strong, and the footing for our trackers anything but secure. Having to cross a stream, they twisted their clothes, and tied them on their hats. They were all moderate swimmers, except a young man who had evidently accomplished but little in this line. He sank below the mark of comfort, and seemed helpless, when another followed him, and by a few blows on his back sent him into shallower water. A thunder storm in the afternoon brought us to anchor in sight of the 沙 Sha and 邵武 Shao-wu branches of the 閩 Min about 12 miles west of Yen-p'ing. It rained almost continuously during the night; and Friday morning found us with poorer prospects than ever for getting on. After much hard work, we reached the junction, and discovered that the freshet came almost entirely from the Shao-wu branch. Coming within sight of the "City gate,"—a place where the river is narrowed by solid rocks to about one fourth of its average width for about a fifth of a mile,—our crew pronounced the water impracticable, and we were again at anchor. The whole distance travelled this day did not exceed a mile. The crew assured us that until a certain rock should become visible, it would be impossible to get through the "City gate."

Friday morning found us once more moving, the water having decreased from eight to ten feet. Still the current in the "City gate" appeared terrific. About nine rods of the bamboo line was paid out, and we began to flatter ourselves on the fine progress we were making. We now came to a rock around which the water swept with considerable force. The trackers had barely more than little niches hewn in the sloping rock, for a foot-hold. For a moment we were at a standstill, apparently unable to go backward or forward. The current gained the struggle; our men, lest they should be pulled into the river, gave the line, and in a moment the boat whirled round, and sped at a reckless rate out of the dreaded "City gate." All on board, except the three native passengers, flew to the oars, and a desperate struggle was required before we were able to bring her to. The head man was completely beside himself; and, thinking he had secured the boat, left the bow and came amidships, to curse the steersman and shake his fist at the trackers. He was soon taught that this was not a proper place for venting his spleen upon others. He had not uttered half a dozen words before we were again adrift, and another struggle ensued. The head man was now completely cowed, and listened without reply.

ing a word, while his brother, the steersman, cursed him after the most approved Chinese style. Our trackers came back mopingly, and being asked why they gave the line, replied, "A fish cannot fly, much less a man." A quiet breakfast was taken, and we "tried again." About twelve rods of line was paid out, giving the trackers a less precipitous footing. Before we reached the swiftest current, however, it became evident that they were not sufficient for it. We begged to be put ashore, to assist the trackers. The boat being thus relieved of four persons,—who clambered, carrying their shoes in one hand and steadying themselves with the other, along the sloping rocks,—was after some further exertions brought safely through the "City gate." From the driftwood lodged in the brush, we saw that the water had recently been several fathoms deeper than this morning. We now got into better water, and made fair progress; the trackers frequently working along the edge of the tea fields many rods ahead of and above us, carrying the line over bamboo, tallow, and other trees. Our head man and his younger brother, the man generally at the helm, had been anything but brotherly from the beginning of the trip. They had at the moment changed places, when a general misunderstanding of the signals resulted in bringing us foul of a rock near the shore. The head man sprang to the bow, and threatened to throw his brother into the water; but on a second thought considered it more profitable in the end to simply beat him. Before he succeeded in doing this, the insulted brother snatched his bundle, and left. The trackers were called in, and another man chosen for the helm. The head man muttered not a little over the foolishness of his brother in "running off about such a trifle," while the older members of the crew reproved him for his bad temper, saying, "You have the wife, you smoke the opium, you get the money that is earned; can you not be a little more reasonable towards your brother?" Every few moments they stopped, to look around for the missing man. The work went on more sluggishly than ever. Finally, one was sent on shore to hunt for him, and in a few minutes was seen coming down the bluff leading the lost one, now weeping, affectionately by the arm. Not a word or look was interchanged between the parties. They pushed off and worked on silently, while the returned brother "wiped his tears" and composed his feelings. The next day we saw the head man, coming on board with some cakes he had bought, give his brother a portion, and both work and cursing were resumed in a most brotherly (Chinese) spirit.

The scenery around 下洋 Hsia-yang through which we passed all day on Saturday, is at this season of the year charming. The rich clusters of trees, smiling amid the greatest variety of tints and shades,

are handsomely set off by the gently-rounded hillocks, which are frequently adorned by the world-esteemed tea plant, just now yielding its choicest harvest to thirsty humanity. Groups of tea-pickers, dressed in white, and chatting or singing merrily, were slowly working up the green-dotted slopes, leaving little more than the red earth and leafless stalks in their path. Houses or shades for preparing the leaf were located in the center of several fields on the river bank. We noticed the look of disappointment when we assured the people that we were not tea merchants. That we were not only delighted with the scenery, but also made wiser by the experience of the people, the reader will see from the following fact. Years ago, while the people of the village just above Hsia-yang were burying one of their ancestors, they fancied it thundered. They divined with utmost satisfaction that this was *the* omen of their future prosperity; they were certain of being raised to the highest official positions. It was, however, subsequently discovered that the noise they had heard, was simply the passing of a boat over the shallow rapids opposite their village. As consistently as before, they inferred that they were to be nothing more than boat pilots the rest of their days! They do the difficult piloting on this branch of the Min, almost exclusively.

On Sunday April 26th at 9 A.M., we arrived at 洋口 Yang-k'ou. I was glad to notice the change that had come over the people of this place since my first visit, two years previously. Then an immense crowd,—curious and sometimes abusive,—followed us at every step, till night set in; and afterwards, gathering around the inn, declared that they had not seen foreigners for several generations, and that these two ought to be whipped for their boldness in coming to their village. This day we walked quietly to the chapel (of the American Board mission) and enjoyed a day of rest and worship with the few already interested in the truth. Whenever we opened the doors, an interesting, well-disposed crowd gathered in, and we “talked doctrine” till we were all hoarse and tired. It is but natural that the healer of the body should be more frequently inquired after than the healer of souls; still it is very evident that the visit of Dr. Osgood last fall did much to undermine prejudice against us. But rarely were the abusive epithets “foreign devils,” etc., heard on the streets. We had not been housed long on *terra firma*, before we discovered that crouching on a boat ten days in succession is likely to affect one feverishly, rheumatically and otherwise. For the first time also we realised fully what a decided difference it makes whether a bed stands quiet or keeps rocking, jarring and thumping, as if impatient of one's presence.

Monday morning found us somewhat recruited. Our *k'o-ch'a*

boatman, although, by reason of his violating the contract we had made with him, not entitled to more than \$16, nevertheless succeeded in getting \$17. 85 from us,—with a last exhortation to reform,—for the trip. A neat light-draft boat, manned by two men residing six miles below 光宅 Kuang chai, was engaged to take us (the writer, 'elder Hū Yong-mi and Taing Kieng-ing, with about three hundredweight of baggage) to that place in five days, provided the weather was favorable, for \$7. 90, besides taking us to 順昌 Shun-ch'ang this P.M. We said "good bye" to Mr. Woodin, our pleasant travelling companion thus far, and four hours later anchored at the gate of Shun-ch'ang, about ten miles above Yang-k'ou.

Leaving Shun-ch'ang early on Tuesday April 28th, we reached 邵武府 Shao-wu fu before sunset on Thursday. We had been favoured with the most delightful weather, making the daily bath in the crystal stream not only a necessity, but a luxury. It required the exercise of self-denial to stay on board, while all the boatmen were enjoying the grateful element, pushing the boat up the more rapid and shallow places. At Shao-wu fu I sent my passport (without the document issued by the Foochow officials) to the prefect, asking information as to the best route to Kiukiang, and for his stamp. The information was gladly given, and the passport stamped. To his inquiry, why the Yen-p'ing prefect's stamp was not on the document, Hū Yong-mi answered that I was well acquainted there, and hence did not think it necessary to trouble the officials; but as I was only "three-tenths" acquainted here at Shao-wu fu and further on, I desired to have all the prefectural stamps wherever I went. I regretted that the delay of elder Hū at the yamun, made it too late for me to go inside the city wall and sell a few books. I learned that the preachers of the American Board mission had met with opposition in the opening of their chapel at this place. The landlord had been intimidated, so as to beg them to lock up the house, and rent somewhere else.

On Saturday May 2nd at noon, we reached 光宅 Kuang-tsê, two hundred and eighty miles north-west from Foochow. Up to this morning the weather had been almost uncomfortably warm, but to-day it was cool and rainy. Our boatmen understood their business, and were on the whole very tolerable travelling companions. They put up for the night yesterday at their home, about seven miles below Kuang-tsê. The writer recognized the place as the village where he, in company with the Rev. N. Sites, found good lodging one stormy night, just two years previous, and took pleasure in once more expressing his thanks to our kind landlord. At Kwang-tsê we made inquiries about the road further on. There was a complete confusion of tongues as to the distances,

best road, etc. We finally concluded to take the large road via 杉關 Shan-kuan, and engaged a gang of coolies to take us (for high wages) to the head of navigation on the Kiang-si waters. Inquiring for an inn where we might spend Sunday, we were invited to stop at what the natives call a hong. Our rooms had been assigned us, and people gathered to see our books, when we noticed some of the bystanders exchanging suspicious glances with the landlord, and we were soon informed that they had no room for us. Going a few steps further, we came to a newly-built clean inn, where an aged couple, joined by their son and daughter-in-law, urged us to enter. We soon learned that it was the same inn where Messrs. Woodin and Walker, of the American Board mission, had stopped in the fall of 1873, and that the young woman was the one Mr. Woodin saved from suicide, by prescribing the antidote for a dose of opium which she had taken in a passion. She seemed to look kindly upon foreigners. Our Sunday quiet was disturbed by nothing, save an occasional gang of screeching wheelbarrows passing along the street. These were mostly loaded with salt, coming from the Kiang-si province, and going to Shao-wu fu and other parts of the Foo-kien province. It would seem as if this indispensable product was carried both ways here, as we met some who were carrying it from Shao-wu fu into the Kiang-si province. The wheelbarrows generally carry a burden of 200 lbs. (twice as much as a man carries on his shoulder), and travel about two-thirds as far as the common burden bearer in this region.

On Monday May 4th, we were somewhat delayed on account of the magistrate, who left the place yesterday, having taken the coolies we had engaged, and the other gang engaged for us by the head man, had been to the theater, and could not start early.

The road to Shan-kuan is a large thoroughfare, and leads through some beautiful scenery. The people were not unusually curious, though they said no foreigner ever passed through here before. They wanted to look at our sheet tracts before deciding to pay a cash per copy, and occasionally offered two cash for three tracts. We crossed the boundary at Shan-kuan at 4 P.M., and pushed on to 飛鰲 Fei-yang, a large village six miles to the north-west. Our coolies and landlord felt constrained to celebrate our safe entrance into the Kiang-si province, by providing pork and samshu, for which they of course expected us to pay our portion, though they were glad to learn that we were supplied with meats, and heartily detested the samshu,—at least they did not consider it worth while to invite us to the feast.

Next morning we rode six miles, through the most charming scenery, to 石澗 Shih-hsia, hoping to find a boat to take us further.

In this we failed, the water being so low that the boats could not go, though there were several loading unhulled rice. The official 封司 Feng-ssu was absent, and we were put on our resources as to securing passage another six miles further. We sold a good lot of books, and then footed it to 知福橋 Chih-fuh-chiao, where we readily secured a boat to take us in another day to Chien-ch'ang fu for the pittance of two dollars. The people at Chih-fuh-ch'iao were very curious, and inclined to be rude. Coming to this place, we met a number of men carrying the skeletons of young tigers. They take them to the large cities and sell them, they said for \$30 a piece. They are used for making nourishing diet for invalids. Iron is manufactured in this region. We have not seen a tea field this side of Kuang-tsê. There is one crop of rice raised here annually. The farmers were harvesting the seed yielding the vegetable oil, which seemed to be the main product there.

The boats coming up the shallow water as far as this are short and wide, and worked by one man. Our passage of some ten miles on a mere streamlet, through the most verdant valleys, in the cool and fragrant evening atmosphere, was most delightful. The trees lining the shores of the little creek were frequently decorated with wreaths of blooming woodbine, as if a fairy had left her veil when admiring her form as reflected by the limpid water. Only in the remote distance was the view limited by rounded hills and clusters of pines and chestnut trees. Large villages were scattered along the stream and over the plain at distances of five to ten miles. The people were naturally curious, but showed no hostility. They called the foreigner "kuei-tzu" (imp) as soberly, and apparently as respectfully as he called them Chinese. The Bible Picture Book was interesting to them, as it contains so many pictures of "kuei-tzu." There was still however that high estimation of the copper cash to be noticed in their buying and selling.

On Wednesday 2 P.M., after a rainy but interesting ride, we came in sight of the prefectural city of 建昌 Chien-ch'ang, distant as near as we could ascertain, some two hundred and fifty miles from Kiu-kiang. The river by which we came to this place, flowing slightly north of west, here joins a larger stream flowing almost due north. The waters here bear the Yang-tzê characteristic (sand) in abundance. A large plain (in every respect except fertility equal to the Foochow plain) is the beautiful site of this large center. A well-constructed stone bridge of twenty-three arches is the first object to attract the stranger's attention. Another one of brick, connecting the suburbs with the main city, is also a model of workmanship. The houses are constructed mainly of brick, and

are probably superior to the Foochow dwellings. The officers were friendly, though quite at a loss how to entertain the unexpected visitor. They entirely underestimated the power of curiosity over their people, and assured us there would not be so much as a crowd if I went on shore. Still we soon noticed that they had full control over the people, —a mere boy connected with the yamun being able to order the crowd to make way for us. Owing to the stupidity of our boatman, some were tempted to throw stones at us (to bring us nearer the shore), whereupon the officer threatened to have the parties arrested, and at a late hour came on board to apologize for the conduct of the people. He said they (the officials) were very much pressed with work, as the examinations were just closing. Coming near the anchorage, he called out: "where is the remarkable boat?" He evidently did not wish to enquire for the boat with the "kuei-tzu." Learning that there had been an immense crowd about us in the afternoon, he persisted in stationing the te-po, as a watch for the night.

The next morning (May 7th) two minor dignitaries came to see us off. They made inquiries as to what they properly ought to style me, and whether I smoked opium and tobacco. Being assured to the contrary, they became very temperate and refused the social pipe. They admired my watch, and wondered whether I had brought a spy-glass and other curious objects. A prescription against poisoning by opium, given them by elder Hū, was thankfully accepted. As usual, many inquiries were made for the medicine to cure from habitual opium-smoking. After a profound examination of my hand, one of them declared it to be the hand of a rich man (!) and could but wish to be the owner of it. In their treatment of the boatmen they had hired for us, they were anything but civil; these however found many excuses for delaying the promised early start.

As we progressed down the river, the scenery reminded me of many of the lovely regions in our own free America. The soil is yellow sand, and the country entirely level. The dwellings are scattered through groves of trees dressed in richest foliage. Wide paved streets wind through these groves to the different dwellings. We could not ascertain whether there is any fruit grown here or not. Snow does not fall sometimes for several successive years. Traveling is done largely by wheelbarrow and on horseback.

On Friday May 8 at noon, we reached 撫州 Fu-chou fu, about sixty miles distant from Kien-ch'ang. It is beautifully located, and has the appearance of a large busy mart. On entering it, however, we noticed that it was much less in reality than in appearance. The people, as well as their shops and many other things, wear a poverty-

stricken aspect. There are very plain traces of a visit from the long-haired rebels still to be seen. Desiring to call on the officials personally, we engaged a chair; it was a model of modesty! We found it, however, much better to ride in a poor concern of a chair than to attempt to walk to the *yamun*, in a place where the people are not accustomed to see foreigners. The people, though very curious, made way for us as if we were coming in state. It being the emperor's birth-day, and the examinations also being in progress here, the district magistrate begged to be excused from seeing us, unless we had important business. Presenting him with a parcel of books, a thousand of cash was offered as a present in return. We of course refused the cash, and asked that he would depute several of his runners to assist us in getting a boat to Kiukiang. It seemed to relieve them (the *yamun* men) of a great burden, when they heard that this was all we wanted; and they made the usual offer to pay the boat hire, to which we, as usual, objected as far as was considered proper. My passport had been sent back and fore several times from the crowded little side room into which they had led us, to the magistrate, besides the books and string of cash above mentioned, and still the officer's card was not so much as mentioned. We insisted that we must have his card before further consultation, upon which a most suspicious-looking fellow,—evidently the card manager to his excellency,—drew one from a case suspended on the wall. The same rogue (his looks declared him to be nothing else) then urged Taing Kieng-ing, who had interpreted for me, to put his name and residence on paper. He noticed that I had my eye on him, and did not dare to be persistent or impudent. We were informed that it was quite a distance to the prefect's *yamun*,—a statement which elder Hū found correct,—and that we should find him as busy as their master, if we called on him. They also urged that we had better go viâ Kiang-si capital, though twenty-five miles out of the way, as the Fu-chou boats rarely went direct to Kiukiang. It was soon announced that our boat was ready; our proposal not to tarry or to sell books at this place having met their sincere approval. We had concluded to make as short stays as possible, on account of the great indefiniteness of our further progress. We asked for a man to escort us as far as the Kiang-si capital, to assist us in finding the *yamun* there, etc. They offered two, and excused the officer for not being able to do more for us; saying that as we were visitors from such a distant place as Foo-chow, he felt it his duty to give us all possible assistance. The large crowd that had followed us to the *yamun* had remained to get another look at the foreigner. (The epithet "kuei-tzu" was seldom heard.) They seemed very respectful, and showed a healthful fear of the *yamun* men.

The boat procured for us soon came alongside our Kien-ch'ang boat, and took on our luggage. Then, as if desiring to make a hasty departure, the boatmen hauled in the anchor, and pushed off. Going through the bridge, they let her strike against one of the abutments so as to tear off the side plank, and make every timber creak. Our disappointment was all the greater, when they told us they had to go ashore to get cash, knowing that this, buying rice or vegetables, &c., simply means a few hours delay, and at this hour in the afternoon a stop for the night. We soon discovered that our crew did not intend to pay any attention to us, and had not made the slightest preparations for the trip; hence, at a late hour my men once more called at the *yamun*, and were assured that we should have an early start next morning. Unfortunately, our head man's mother died the very same night.

On Saturday, morning, a small craft came alongside, with the agent in charge of the boating, declaring that under the sad circumstances we would be obliged to accept their smaller boat; at the same time comforting us by saying the little boat would go quicker. We did not dare to make the change without asking at the *yamun* whether it had been authorized. There and thus we learned accidentally that the smaller boat cost only 600 cash, making the charitable expenditure of the officer the considerable sum of 200 cash less than if we went in the more comfortable boat. Had we not urged to pay our fare? But we were glad to get off by any means, and felt like singing the long-meter doxology when, after the inevitable buying of rice, vegetables, &c. &c., our boatmen quietly pushed out into the current. The day proved rainy, making it necessary for us to crouch in our low boat almost continuously. We got an occasional outlook however, sufficient to convince us that there was still beautiful scenery along the river, with an occasional large village. The Fu-chou fu pagoda is fully six miles below the city. The occasional little hills are almost invariably used as burying grounds. The fewness of the graves, however, would indicate a sparse population as compared with most parts of Foo-kien. A heavy shower brought us to anchor at an early hour. Here we were inclined to contemplate the situation. According to all appearances, it had set in a rainy spell for the next few days. We could get no satisfactory information as to the route, distance, and probable circumstances of travel beyond the Kiang-si capital; in fact we could not ascertain how far we still were from the capital. It seemed evident that we still had upward of a hundred and fifty miles to Kiukiang, and that our progress became constantly more dependent on the wind, which had thus far been adverse. We had not made more than the above distance since Monday morning, though quite independent of the wind. On

such occasions, it is but natural that the thoughts should turn to scenes and objects far away. Still we were enabled to realize that God keepeth him in perfect peace whose mind is staid on Him.

Sunday was another rainy day. There were occasionally large and beautiful residences to be seen at a little distance from the river. Their chief attraction was the rich groves of trees, adorned with shrubbery and blooming creepers, in which they were situated. In the afternoon, we could see rivers and smaller streams in almost every direction. Now we left the main stream and followed a mere canal, which however kept increasing in size until it was as large as the river we left. At night we anchored beside the lower pagoda in a miniature lake (the recent rains having entirely flooded the low fields almost as far as the eye could see), about seven miles from the capital.

On Monday May 11th at 10 A.M., we arrived at 南昌 Nanch'ang the capital of the Kiang-si province. The fine salt granaries, constructed of grey-colored brick, with foundations of neatly-dressed red stones, which line the river shore, together with the large amount of shipping, remind one of the approach to many of our cities in America. The buildings referred to would do credit to any European architect. The (Chinese) world-renowned 滕王閣 T'êng Wang Ko, referred to in the Chinese histories, is one of the first objects to attract the attention. The people generally seemed to take little note of our arrival. It being a rainy day, the streets exceedingly muddy, and no means of conveyance except the screeching wheelbarrow on hand, the writer sent his card and passport, with a parcel of books, to each of the district magistrates, and to the prefect. The prefect was reported not at home; books and cards were received, but no card given in return. The visitors were requested to wait until the officer should return. They said they would meanwhile wait on the 新建 Hsin-kien district magistrate, and send for the prefect's card afterward. The underling then wrote the prefect's name on a slip of paper, which he requested the visitors to give the man whom they should send for the card. The invariable reply to almost every question being simply that the officer was not at home, was sufficient to make us suspect the truthfulness of the assertion. The Hsin-kien district magistrate spent a long while in examining the passport. The books he rejected, saying he was was not able to read "Jesus books." The underlings pretended not to know whose business it was to receive the passport, and kept pushing my men from one room to another. When they asked him to appoint two of his men to assist in getting a boat to take us further, he replied that the foreigners generally came and went of their own accord, and that the people would bring suit against him before the prefect if he

should engage a boat, as the officers do at other places. He finally consented, after being again assured that we desired to pay the boat hire ourselves, to appoint two men to assist us in making a bargain. Asking him for his card, he replied that as the prefect had not given his, he would follow his example. He was told that the prefect's card was delayed because he was not at home. Hereupon, the man sent to get the card returned, saying it was refused. This made the district magistrate more obstinate than ever, and being told that thus far we had always received the cards of all the officials through whose territory we travelled, simply replied that they did things differently at "the capital." The man then started in company with the men appointed by the officer to report to me and look for a boat. Finding that we had anchored in the 南昌 Nan-ch'ang district, the runners turned back, saying they would assist us if we came round to the other gate, but that under the circumstances we had better apply to the Nan-ch'ang district *yamun*. Here the officer was reported on a visit to the prefect. As to boat matters and other general business, it was according to local custom the Hsin-kien magistrate's turn to attend to them this month. We tried to get a boat, through the assistance of our Fu-chou boatmen, where we lay at anchor, as these refused to go to the "other gate" with us. At first forty, then thirty, and as a minimum twenty-eight dollars were demanded for the three days trip to Kiukiang. Taing Kieng-ing, my ready and faithful interpreter, got in a small boat to go to the place mentioned by the *yamun* runners, and from there again to the *yamun*, for the offered assistance. How delighted we were when we saw him returning, though late, in charge of a comfortable-looking boat with a pleasant crew. "I have a good boat, ready to start at once, for eighteen dollars; they cannot be persuaded to fix the time of our arrival at Kiukiang," was his hasty and cheering report. We transhipped, paid our Fu-chou friends the inevitable "wine money," and were once more *going*. We could but admire the structure and the number of the sea-going junks, as compared with those visiting Foochow. Under the glimmering light of the "Teng Wang Ko" we anchored for the night. The "Teng Wang Ko" is in itself nothing more than a two-storied structure of very moderate dimensions, well fitted up inside, and kept scrupulously clean. In these respects only does it differ from most Chinese dwellings and halls, but it has a history.*

* "A pavilion erected by the Prince of T'êng, one of the sons of Kao Tsung of the T'ang dynasty (7th century A.D.), in the city of Nan-ch'ang (in modern Kiangsi). A poetical feast was held here on one occasion at the autumn festival of the 9th day of the 9th moon, when the poet Wang Po improvised some of his most celebrated verses." (Mayers' *Chinese Reader's Manual*, p. 216).

On Tuesday May 12, the weather promised to be fair, but a strong wind "dead ahead" threatened to cause us no little delay. We urged our boatmen to start; they pointed to their neighbours, and said no boat could go with such wind. Taing Kieng-ing going ashore to make a few purchases, met a man from the *yamun*, apparently in search of us, saying if the foreigner was not in a hurry to get off, the two district magistrates would be glad to give us a reception to-day. The Po Kak Kwoh sent his cards and requested mine. Hereupon a man pretending to be connected with the *yamun* made his appearance, and requested a card. He was told: "If you bring the officer's first, you can have mine."

At 8 A.M., our boatmen rowed to an island near by, and took in a quantity of sand as ballast. Hereupon we made an effort to get onward by beating. It seemed like fruitless labour at first, but coming to a turn in the river, the wind was more favorable, and we made good speed. How grateful we were when the boatmen informed us as we came to anchor that we had only thirty *li* more to Wu-ch'eng, a village occupied by our Kiukiang brethren as a mission station. The country here is level and marshy. We saw herds of cattle, and sheep feeding on the prairie grass, in sight of straw huts to which the shepherds retire at night. Hay-making seemed to be the only employment of the people at this season. The hay retains its fresh color when dried and is taken by boats to the villages, frequently ten to thirty miles distant.

On Wednesday May 13 at 8 A.M., we passed Wu-ch'eng. We should have gone ashore and visited the chapel, but our boatmen were urgent to get on. About thirty *li* below Wu-ch'eng, we came into an arm of the Po-yang lake. The wind was barely sufficient to keep us in motion, and a drizzling rain in the afternoon made it a little monotonous. At 4 P.M., we anchored at Ta-kua-tang, from where we had only thirty *li* by land, or ninety by water to Kiukiang. We inquired whether any foreigners had been there recently, and were told there had been none for some time. On account of the rain, we could not get ashore to look round. We subsequently learned that the Rev. J. Ing stopped all night in a little boat not more than one hundred yards from us. He also made inquiries of the natives with regard to us, but could learn nothing of our presence in the place.

The following morning being rainy, and the wind tolerable, we remained on board in preference to traveling thirty *li* by land. We saw our mistake, when we came to Wu-k'au, where we left the lake and had to come up sixty *li* against the current on a branch of the Yangtze. The wind was strong and most unfavourable. We worked

on till night, and anchored about eight miles below Kiukiang. Had we not been strangers we could have footed it without difficulty. The country around is higher than beyond Wu-ch'eng, and high mountains are seen at a distance in almost every direction.

On Friday May 15, our men pushed off quite early. The charms of a lovely spring morning, with the prospect of soon meeting dear friends and fellow-labourers, were sufficient to gladden the heart of any weary wanderer. What was our joy when we saw one of the beautiful steamers of the Yangtze, as the first visible indication that we had once more come within reach of civilization! We watched her as she gallantly moved along, until she turned so as to give us a broad-side view, and we read in characters that seemed for the time being endued with magic power, the name "Plymouth Rock." Thus memory has photographed a day, and "Plymouth Rock" is the prominent figure on that tableau; yet all because it was the first object to announce the presence of kind friends, and for a season at least *rest from our wanderings*.

Notices of Recent Publications.

The Chinese Reader's Manual. A handbook of biographical, historical, mythological, and general literary reference. By William Frederick Mayers, Chinese Secretary to Her Britannic Majesty's Legation at Peking; Member of the Royal Asiatic Society, &c. &c. &c. Shanghai: American Presbyterian Mission Press. London: Triibner and Co., 57 and 59 Ludgate Hill. 1874.

THERE can be but one opinion we think, as to the value of the work before us. The author sets himself to the task of removing some of those stumbling-blocks, that beset the path of the student of Chinese,—we will not say at the beginning of his course merely, but,—which frequently prove as thorns in the flesh, for years after he has passed the *pons asinorum* of Chinese grammar. Few there are, who have made any progress in such studies, but must be able to recall occasions when,—in the absence of the inevitable teacher,—they have been brought to a stand by a group of characters, where all their previous attainments proved insufficient to the occasion.

Some quaint allusion it might be to an incident in past history, reference to a popular custom, or one of the many possible alternatives. The only way in which such a position might be averted, was by a long course of study or an extensive range of reading. But the thought must have often occurred, that the remedy lay in the preparation of a series of manuals in which the different classes of subjects might be taken up seriatim, and treated systematically. The ground is almost unoccupied as yet, and it remains to be seen who will undertake the laborious task, of furnishing the much-needed books of reference. We want dictionaries, biographical, mythological, geographi-

cal, bibliographical, botanical, zoological, scientific and technical of many kinds.

To no one could we look more hopefully for aid in this matter than to Mr. Mayers, and we feel grateful to him for the appearance at length of the long-promised "Chinese Reader's Manual." In his preface he intimates a profusion of material in reserve, his chief difficulty in preparing for the press having been that of compressing the work within its present limits; and in this he has been guided by his own experience of what is likely to prove most serviceable. We are persuaded that most people who avail themselves of this aid to study, will feel that he has collated wisely; and the more we look into it, the more we are impressed with the amount and worth of the matter within so small a compass.

The first and main division of the book we were at first sight disposed to term a biographical dictionary; but further examination shewed that, while containing much of the elements of such a work, its scope in fact embraces a much more comprehensive radius. There are indeed comparatively few names of any great importance, within the whole range of Chinese history, of which we do not find a notice more or less extended, with the salient points in the lives of those of more frequent occurrence. A goodly list of some six or seven hundred names, many of whom would grace the annals of any nation;—the memory of a still larger number of whom is cherished by the native literati;—form on the whole such a series of men of acknowledged distinction, as may palliate to some extent, the pride with which the natives look back on their heroes of the past. Men of war and men of letters, priests and laymen, lawgivers and politicians, emperors distinguished for their prowess, and others for their effeminacy, women of talent and worth,

court beauties and courtesans, all find their place in this long catalogue. Every name is given in the Chinese character, the surnames arranged according to the English alphabet, followed by the cognomen, the literary appellation, and frequently the *nom de plume*. The author has been careful to distinguish these several names in his English orthography, so as not to run the one into the other, a point which is sometimes little attended to, even by advanced sinologues. Where ascertainable, the dates of birth and death are given, data which often occupy a good deal of time and trouble to hunt up in native works, even by the most experienced. The authorities are frequently quoted where more information may be obtained. We could desire that Mr. Mayers had given more precise information on this point. It would have been well, had he intimated under every article, the source from which fuller details might be drawn, by those wishing to pursue the investigation. In his endeavour to save room in this part, we think he has carried brevity and compression to a fault.

Besides the list of historical personages, our author has given some of the other fruits of his extensive readings in old writers and Taoist mythology. But in passing beyond the boundaries of biography, he has entered a region in which his researches must be looked upon as the merest gleanings. We need scarcely say that we deem anything like exhaustiveness in this direction to be utterly impracticable, even were it desirable; and were that the author's original design, we can well believe him when he says it was "discovered to be out of the question." Meanwhile, till such a work is attempted we turn with satisfaction to the "Manual," assured that we are in safe hands under his guidance. To give an idea of the wonderful variety of topics included in the 974 articles of

this section, we may instance such as, —Sun, Moon, Constellation K'ien-niu, Yellow river Diagram and Writing of the River Loh, Dragon, Phoenix, K'wen-lun mountain, Sweet fountain palace, Cassia tree, Peach, Dove, Lute, Chrysoprase, Metals, Philosopher's stone, &c. Of course all these objects are treated from a Chinese point of view, in reference to their place in mythology. As a short example of the pleasantly readable way in which they are brought before us, we here quote the 933rd article:—

Yü 黿 The Bittern? Phr. | 蚌相持

漁人得利 when the bittern and the

mussel fall out, the fisherman gains a prize.

Reference is here made to a fable ascribed in

the Narratives of the Contending States 國策

to Su Tai, brother of the Su-Ts'in. Acting

as counsellor of the Prince of Chao, and

urging unity among the opponents of the

rising power of Ts'in, he illustrated his argument

by saying: "A mussel was sunning

itself by the river bank when a bittern came

by and pecked at it. The mussel closed its

shell and tipped the bird's beak. Hereupon

the bittern said: 'If you don't let me go to-

day, if you don't let me go to-morrow, there

will be a dead mussel.' The shell-fish answered:

'If I don't come out to-day, if I don't

come out to-morrow, there will surely be a

dead bittern!' Just then a fisherman came by

and seized the pair of them." This is perhaps

the earliest specimen of a complete fable on

record in Chinese literature.

The second division of the "Manual,"

consisting of 317 Numerical

Categories is of unquestionable value.

The number of these is so great, that

few memories are equal to the task

of bearing them. It may seem a matter

of comparative indifference *per se*,

to know the constituent elements of,—

The Two Philosophers, Three

Penal Sentences, Four Recluse Grey-

heads, Five Constituents of Worth, or

the Six kinds of Domestic Animals;

but viewed in the light of the frequent

use of this phraseology by native writers,

it is by all means most desirable to

have them at hand. This like the

first part is almost entirely extracted

from native works by Mr. Mayers. It

seems a pity that he should have taken

anything at second hand. For instance under the Twenty-eight Constellations, he has adopted the list given by Medhurst in the appendix to his Shoo-king, which besides being vague, is very incomplete, and in several places erroneous. Blemishes of this kind are so very rare in the work, that it seems almost incumbent on us to notice such an exceptional spot.

The third part is occupied exclusively with a series of Chronological Tables, substantially the same as those already published by the author in the "Journal of the North-China Branch of the Royal Asiatic Society,"* alluded to in our last No. and republished by Mr. Doolittle.† These begin with the year B. C. 2852 as the sixty-first of the legendary emperor Fuh-hi. It must be obvious that the convenience of chronology, in no way involves the question of historical authenticity; and while the very existence of most of the monarchs named in this page, may be a matter of general and reasonable doubt, that in no way affects their legitimacy when used to indicate certain-fixed points in time, accepted as such by the nation at large. A very important feature in this re-issue is the addition of eight of the collateral dynasties, the Northern Wei, Western Wei, Eastern Wei, Northern Tse, Northern Chow, Leaou, Western Leaou and the Kin. The insertion of these will alone render the book an almost indispensable requisite for the study table. Most of them are given indeed in the Appendix to Williams' "Observations of Comets," but in that work, it is just in these special portions that want of accuracy is most observable. This is the more remarkable, as the study has been a kind of speciality with Mr. Williams for many years past. We have an indistinct

* New Series, No iv, pp. 159—183.

† A Vocabulary and Handbook of the Chinese Language. Vol. ii, pp. 237—244.

recollection of having seen a similar table published by him about twenty years ago in the Numismatical Journal. Mayers' tables, are a vast improvement on Williams' in this respect, and from the attention we have been able to give to them, we believe they are all that can be desired.

The bulk of readers are disposed to underrate the amount of work involved and the merit attaching to a good index to a book; but few who have occasion for frequent reference will undervalue its convenience. In this the author

has done well to add an Index of the Chinese characters in the book. It might have been amplified with advantage to the student.

As a whole the reader has reason to be well satisfied with the work. The author has accomplished all he has undertaken and he has done his work well,—better probably than any one else would have done it. We can confidently recommend the work as one of the most important auxiliaries that has been published, for all who aspire to an acquaintance with Chinese literature.

漢法語彙便覽 *Dictionnaire de Poche Français-Chinois suivi d'un dictionnaire technique des mots usités à l'arsenal de Fou-tcheou.* Par Gabriel Lemaire Consul de France et Prosper Giquel Lieutenant de Vaisseau, Directeur de l'Arsenal de Fou-tcheou. Shanghai: American Presbyterian Mission Press. 1874.

THE authors of this little dictionary tell us that it was originally intended exclusively for the pupils in the Foo-chow arsenal schools; and as the result of an after-thought, was enlarged to its present dimensions, in order to render it a useful manual for foreigners also and especially Frenchmen. The idea is a good one, and the authors have the advantage of occupying that particular ground without a rival. There is a good deal of originality and self-dependence about the work; and for the amount of information contained in little bulk it is a marvel. A general dictionary of 329 pages is followed by a catalogue of technical terms rather more than a quarter the size. For the latter part alone even, the book is a desirable addition to our present list.

In a work got up, as the authors declare, in a race against time, perfection is not to be looked for, and it is needless to say we do not find it. Among much that is unexceptionable, we are sorry to admit that there are errors not a few, and places innumerable which the authors would undoubtedly improve by revision. We think they have done well, in giving the pronunciation of the Chinese characters; but they would have done better had they preserved a uniform orthography throughout; for although in the French language *t* and *c* may be identical in sound, and also *sh* and *ch*, yet there are reasons to be urged, why different letters should not be arbitrarily used to represent the same sound.

Notices of Southern Mangi. By George Phillips, H. M. Consular Service, China; with Remarks by Colonel Henry Yule, C. B. (From the Journal of the Royal Geographical Society.)

HERE we have the opposing views of two erudite scholars on a question of geographical archæology. The descriptive account of China by the old

Venetian Marco Polo, is coming to the surface with greater prominence than ever, and seems to gather freshness with age. The remarkable amount of

information he has left us, has tended to invest even his errors and enigmas with an importance which otherwise might not have attached to them. The identification of his port of 'Zaitun' in China, which we by no means intend to qualify as an error, may yet fairly be classed among the puzzles which he has bequeathed to his editors in subsequent ages. Many years ago the question came under the acute investigation of Klaproth, who identified it with the city and seaport of 泉州 Tseuen-chow (local Chin-chow) in Fuh-keen province.* Panthier followed Klaproth; and Col. Yule the most recent editor has adopted the same view. Mr. Phillips, who has been residing several years in that province, has been led into a different train of reasoning; and detailed his views in our pages four years ago, in the first five Nos. of vol. iii. The present paper, read before the Geographical Society in London during his recent visit, is a summary of the article above referred to. In this, he argues for the identification of Zaitun with 漳州 Chang-chow, in opposition to preceding critics. In the course of his reasoning he argues that Tseuen-chow must be Marco Polo's Fuju, the capital of the province; which had been hitherto taken for Foochow on the Min. Among the various ways in which this name is spelt, Ramusio in one place writes Kangiu (at least so it is printed). In support, Mr. Phillips says, Foochow was not the capital of Fuh-keen in Polo's time. M. Polo says Kangiu was a great port for Indian vessels; but Mr. P. says ships from India never came to Foochow at that period.

Among the various readings of the name Zaitun, one edition gives Cay-kong; D'Herbelot mentions a maritime town of China called Scheikham by the Arabs, and Shengiu by the Chinese. Friar Odoric mentions the place under

the name Carchan. In the middle ages, near the mouth of the Chang-chow river, about twenty miles from Amoy, was a place called in the local dialect Geh-kong. This Mr. P. takes to be Caykong or Zaitun, the port of Chang-chow. Subsequently, the name of Geh-kong disappears in history and the city of Hai-teng is built upon the site. Edrisi is quoted, and the fact of Chang-chow being famed for its manufactures of silk and satin, as M. Polo and Ibn Batuta describe Zaitun. Polo mentions Tengi as famous for its porcelain manufacture. Mr. Phillips takes this to be Tengwa where much coarse porcelain is made, lying between Tseuen-chow and Chang-chow. Again he quotes Sir J. Maundeville's description of the fishing with *Loyres*, and contends that this is the fishing with cormorants, which the natives of Chang-chow call *Lauwa*.

In reply to Mr. Phillips' assertion that Foochow was not the capital of Fuh-keen, Col. Yule quotes Rashiduddin the historian of the Mongol dynasty in Persia, who says: — "The provincial administration was formerly located at Zaitun, but afterwards established here (Fuchu), where it still remains." Next Panthier translating from the Chinese history of the Yuen dynasty says: — "In 1281 the seat of government of the province was transferred from Tseuen-chow to Fuchau; in 1282, it was removed back to Tseuen-chow, and in 1283, it was again recalled to Fu-chau." From that period it does not appear to have been located at Tseuen-chow. In reply to Mr. Phillips' assertion that there was no foreign trade at Fuchau, Col. Yule quotes Fortune, who was struck with the amount of ship building there. Polo speaks of enormous quantities of sugar made there. Col. Yule quotes Padre Martini to the same effect. The Col. shews that there were the same facilities for trade then as now, and lays

* *Mémoires relatifs à l'Asie*. Tome ii, p. 210.

on Mr. Phillips the onus of shewing that the trade did not exist.

Col. Yule then proceeds to prove that Tseuen-chow is Zaitun: — 1st, from the distance from Foochow; 2nd, it was under the government of Fuh-chow; 3rd, it was the great harbour and focus of Indian trade; 4th, it was the chief port of commerce in Fuh-keen; 5th, it was Tseuen-chow that alternated with Foochow as the seat of government, according to both the native and Persian histories; 6th, Abulfeda says the Chinese name of Zayton was *Shanju*; 7th, the origin of the word Zaitun from *Tseu-t'ung* an old name of Tseuen-chow. Col. Yule next gives his reasons why neither Chang-chow nor Geh-kong can be Zaitun: — 1st, because the distance from Foochow is too great; 2nd, because neither of these towns was

capital of the province in the time of the Mongols; 3rd, because neither of the towns is mentioned among the seven great ports of foreign trade in Kubla Khan's customs regulations of 1293; 4th, because neither of them is mentioned as a port of trade with India, either in Pauthier's extracts from the Mongol annals, in Gaubil's history of the dynasty, or in Rashiduddin's account of Cathay. Cangiu, he thinks is a mere clerical error for Fugin. Maundeville's *Loyres*, he takes to be, not fishing cormorants, but otters,—French *Loutra*, and in old Provençal *Loiria*.

Such is the barest possible skeleton of the argument. We invite information on the subject, from those who may be residing or travelling in these parts, and can throw any new light on the question.

Notes of a Journey outside the Great Wall of China. Abstract of a paper read before the Royal Geographical Society, February 9th. 1894. By S. W. Bushell, B.S.C., M.D., London University Scholar; Physician to H.B. M. Legation, Peking. London: printed by William Clowes and Sons, Stamford Street, and Charing Cross. 1874.

A PECULIAR interest attaches to this brief record of Dr. Bushell's visit,—the first in modern times by a European,—to the ruins of the ancient city of Shang-tu, the northern capital of the Yuen dynasty, where Kubla Khan held his court. The principal account of the place given by any contemporary author, is that of Marco Polo; who describes the court and the doings of the "Great Kaan" in glowing colours. The ruins stand about twenty five miles north-west of the Mongol town of Dolonnor. Leaving the latter city with his *compagnon de voyage*, the Hon. T. G. Grosvenor, the Dr. remarks:—"The road passed over a series of low sandhills, then crossed a steep range of volcanic hills, descending into a wide rolling prairie covered

with long grass and fragrant shrubs, the haunt of numerous herds of antelope. The prairie gradually slopes down to the marshy bed of the river, here a considerable stream twenty feet wide; in former times flat-bottomed junks ascended from the sea to this point, bringing up supplies of rice from the southern provinces for the use of the city and court. Now the only building in the neighbourhood is a small Lama monastery, the abode of some six or seven wretched priests, while a few scattered tents belonging to the Chahar tribe stand on the river banks. The gates of the small monastery, where we had hoped to spend the night, were barred at our approach, and the priests on the other side obstinately deaf to arguments or bribes.

Late as it was, we were perforce compelled to remount our ponies and gallop back as fast as they could carry us over the twenty and seven miles of hill and dale which separated us from Dolonnor."

Catalogue of Books in the Depository of the Presbyterian Mission Press at Shanghai, May 1, 1874. Shanghai: American Presbyterian Mission Press. 1874.

We ought to notice this pamphlet, which although modest in pretension, is one of considerable importance and interest to the missionary body in China. This is the principal depôt in the country for the publications of the American Bible and Tract Societies, and also those of the Presbyterian Board of Foreign Missions; besides numerous works published by other societies and individuals. Although we happen to know that there are constant and large draughts upon its resources, we are glad to see that its shelves are still most liberally furnished both as to

numbers and variety. We notice the Old and New Testaments complete in three different sizes of type, besides portions issued separately some thirty in variety, not including, thirty-two more in the mandarin and local dialects. Considerably over a hundred tracts and books of various sizes, literary and colloquial, including a number of commentaries and hymn books. Books on general literature and science are also to be found in the list, and a few in European languages. We presume every mission is furnished with a copy. If not it ought to be so.

MISSIONARY ITEM.

A respected missionary brother writes us from Foo-chow under date June 9th:—"Although the people in this province are not quite so willing to purchase the Scriptures, as they are in some other places, yet the Word of God makes rapid progress amongst them when they are once convinced of its truth. In some of our country stations, our work seems to prosper beyond our best expectations. In the district where my life was threatened during the *Shan-sin-fun* disturbance, it is especially so. This year nearly two hundred new members have joined us, and the Gospel seems to be rapidly moving from village to village; so that we have now representatives of the Christain faith in twenty-five or thirty villages, and that in the district of Ku-tieng, where the people were formerly the most bigoted. Nothing but the grace of God could make such a change, amongst a most superstitious people, and from what I see in that district, I believe what we want is an outpouring of God's Holy Spirit on Christian Missions generally throughout China, and before long Satan's kingdom will tremble."

